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AFGHAN AFFAIRS.

ANOTHER proclamation to the Afghans was issued by General Roberts last week; but nothing more than a summary of it has, up to the present time of writing, been transmitted to England. According to this summary the Afghans are informed that, owing to the abdication of the Ameer, following on the outrage that has brought the British troops to Cabul, the British Government is compelled for the present to occupy the capital and other posts in the country. The native authorities, however, are instructed to maintain order in the districts remaining under their control, and are invited to a conference with General Roberts. The people in the occupied districts are told that they will be treated with "justice and benevolence," but that all offences against the administration of their invaders will be avenged. In conclusion it is stated that after consultation with the native leaders, tribal chiefs, and representatives of the principal provinces, arrangements will be made for the permanent administration of the country.

Now supposing that our invasion of Afghanistan had been occasioned by stern necessity, through any immediate or certain danger to the great dependency for whose peace and welfare we have made ourselves responsible, this proclamation might have been regarded with some satisfaction. For it has an air of mingled firmness and generosity, very becoming in the strong towards a weak offender. But it is impossible to look at it from this point of view. The outrage which is the proximate cause for the occupation of Cabul was only a foreseen incident in a wrong and perverse policy. And the new proclamation shows, not so much how our generals can make the best of an inevitable necessity, but rather how indefinite and endless is the series of complications opened up by the violent and heathen spirit in which our foreign policy is conducted. In such matters it is of no use to say "Let bygones be bygones." Under God's rule there are no bygones. "God requireth that which is past." And we can never make the best of the misfortunes we bring upon ourselves until we understand and acknowledge their real origin. Our present position in Afghanistan is a conspicuous illustration of the evils that are risked by not "letting well alone." "I was well," says the well-known epitaph: "I would be better, and here I lie." We were safe in India; we would be safer; and we are sitting on a powder magazine encompassed by sparks. For consider what is involved in this proclamation. Afghanistan is in a state of chaos, and if ever we are to retire from it, which at present does not appear likely, we dare not do so until it is reduced to order. But for its reduction to order we are dependent upon men whom we have inflamed to an intensity of hate known only to half-savage tribes familiar with hereditary blood feuds. It is true we have successfully marched an army into their capital. And as the result we are masters of just so much ground as our soldiers are encamped upon; no more. Communications are kept up with great difficulty; and any member of the expedition who strays beyond the lines goes to certain death. The sirdars and chiefs may meet General Roberts. No doubt they will. They may cringe and fawn and swear eternal amity. But everyone knows that there is not the least dependence to be placed upon them except where they are within the fire of British guns. They are, we presume, to elect their ruler, an arrangement which has a very pretty constitutional sound. But can they suppose themselves entirely free to choose whom they like? And if they choose one they don't like, will they stick to him when our backs are turned? What of Ayoub Khan, now holding Herat? What of the possibly more formidable pretender whom the Russians hold as a trump card for the moment of surprise? It is impossible to consider the perplexities before us without a resistless conviction that there are only two alternatives before us, either a frank withdrawal or a complete annexation. The latter is the alternative to which we are drifting. It is useless to suggest a partial annexation, such as the extension of our frontier so as to include Candahar. The hostility we should have to encounter for a generation to come would make such demands upon our forces as to leave no difference in cost between this and entire subjugation. And where is the money to come from? Further taxation of India means riot, if not rebellion, and a renewal of the horrors of the mutiny. And if we are to be be drained both of men and money by a vexatious and ignominious guerrilla war in Afghanistan, we shall be so much the weaker in both when we have at last succeeded in irritating Russia into war.

Mr. Bright, at Manchester, took not a whit too gloomy a view of the prospect when he advised his hearers, if they could not effect a change of Government, to turn their attention to emigration. At the other side of the Atlantic, or in our own remoter colonies, the outlook of civilisation is no longer clouded by the threatened carnival of murder which may at any moment break loose in Europe and Asia. If every Power is to be constantly brooding over the possibility of advantage to its neighbours or rivals in remote contingencies of the next generation; if every fussy adventurer in high place is to be praised for statecraft because he anticipates shadowy dangers of the future by certain disaster now, we may as well give up all hope of peace or security except where standing armies have all but vanished into the bad traditions of the past. That Russia is aggressive no one disputes. But she is aggressive where she has a fair chance of success, not where the probabilities of defeat are overwhelming. So long as the Afghans had no reason to fear or dislike us, a Russian invasion of India could have been hardly less difficult than a Russian invasion of Kent. We have done our best by a mad and mischievous policy to prepare the way for her. But even yet the obstacles to be overcome are so great that if our statesmen would only keep a peaceful tongue between their teeth, the circumstances can hardly arise in which she would be spurred to so prodigious an effort. Meantime our boastful fuss is helping to inflame warlike passion in Russia, and to quicken a sense of unstable equilibrium on the continent of Europe, such as, under very possible contingencies, might result in a war that would put three million men in arms.

LONDON SCHOOL BOARD ELECTION.

THE School Board for London, the establishment of which was made compulsory, and not contingent, as was the case with other English boards, was the first elected under the Act of 1870. If to its precedence in time we add the overwhelming greatness of the interests it represents, it will easily be understood that the triennial recurrence of its election should be regarded with great interest. For although the originality and independence of great political centres like Birmingham may be entirely unaffected by the example of the metropolis, yet such is not the case where political principles are less definite. And certainly almost all the smaller boards throughout the country have shown by their adoption of Mr. W. H. Smith's famous resolution, with slight modifications, how very much the country generally is influenced in such matters by the action of that large section of the nation which is concentrated in and around London. The character of a new board in the metropolis may, therefore, be taken as at least a significant omen of the educational policy likely to be acceptable to the country generally throughout the succeeding triennial period. Thus, even if an election by a constituency of some three and a-half millions could be regarded as a surely local matter, yet its indirect influence is surely of national importance.

We do not believe there are many amongst our readers who are in any danger of indifference to such an issue. The success of the national policy we advocate is so entirely dependent upon the influence wielded by political intelligence and popular enlightenment, that in every advocate of religious equality we are sure to find a zealous supporter of national education; even although there may be here and there those who are yet unconvinced of the expediency of applying rates and taxes to the purpose. Our supporters, however, like ourselves, generally accept the School Board system as an accomplished fact, practically certain to retain its place and increase its importance amongst the institutions of the country. With such a conviction they must earnestly desire that the system should entirely shake itself loose from the sectarianism and obscurantism of old ecclesiastical influences; that it should ally itself with the best energies and brightest hopes of the opening future; that it should be enslaved neither by class interests nor by political prejudices, but should frankly promote the common good of the whole people. And if so, all our readers within the borders of the metropolis will feel it their duty to do all in their power to secure a satisfactory result on the 27th of this month.

Sectarianism does not appear likely to exert much influence on the forthcoming contest. The defeat of Canon Gregory and his party three years ago was so overwhelming that it seems to be regarded even by themselves as conclusive. The question of economy appears now to be most prominent, as indeed is natural under the depression of trade and the portentous accumulation of floating debt. But it should be remembered that economy was made the pretext of sectarianism three years ago, and although it may be more sincerely taken up by vestries and ratepayers

now, electors would do well to be assured that candidates who make it their most prominent principle are not actuated mainly by a desire to shield inefficient sectarian schools from a rivalry which they cannot sustain. Others, who have no such designs to conceal under a popular cry, are merely frightened by the unexpected magnitude of a task the nature of which was far from being fully estimated when the first School Board was elected. But if we believe in the value of education surely our faith ought to inspire us with courage. That three and a-half million pounds or thereabouts should have been borrowed in the course of nine years for providing London with schools seems an astounding fact to many who thought nothing of six millions wasted by the Government in idle show. Yet, after all, it is only about a pound per head of the whole metropolitan population. And this is just the rate at which the Boston people in the United States pay *annually* for their educational system. If we acted like them, instead of borrowing three and a-half millions in nine years, to be paid back in fifty, we should be spending that amount every year. Fivepence halfpenny in the pound, which is the present rate, can hardly be considered excessive for a system which now supplies fully half the efficient elementary education of London. If anyone advocates national economy, let him do it in an economical, and not in an extravagant, manner. In other words, let him protest against the wasteful, unproductive expenditure that drains our life's blood, and not against the most profitable investment the nation has ever made.

The central committee for promoting the election of a Board pledged to carry out on the lines laid down the work so well begun has done well to issue, in a convenient form, Sir Charles Reed's annual statement, on which we commented at the time of its delivery. The actual facts are there put in a shape which appears to meet all difficulties and objections that are commonly raised. And above all, they press upon public attention an obvious inference, all important to right action at the election. The inference is this, that it is not the education of an exceptional minority, a neglected class only, that is at stake, but rather that of a vast majority of the population. The number of those who can afford to pay more than ninepence a week for each child at school is, as we have more than once pointed out, not more than one-seventh of the population. All the rest depend upon public elementary schools. It is true that they are only partially dependent on Board schools in London, to the extent of one-half, a proportion, however, which is rapidly increasing. But the fate of those who are taught in denominational schools is very directly affected by the policy of the School Board. If this should be weak, timid, and tolerant of inefficiency, then those children are sure to be very much worse taught than they are while the Board keeps up a high standard. Already schools outside the Board system have been greatly improved by its rivalry. And if some have been "improved off the face of the earth," they were of such a kind that, for the children's sake, it was the best thing that could happen to them.

It is unfortunate that several old members who can ill be spared from the Board have announced their intention of retiring. But a sufficient number will be left to secure continuity, if the electors reckon work well done to be the first claim to their votes. Sir Charles Reed, who is recognised by all parties as specially fitted for the honourable post he has filled for six years, will no doubt be returned at the head of the poll for Hackney, and placed once more in the presidential chair. The Rev. John Rodgers, whose work, though little known to fame now, will command the gratitude of posterity, deserves a similar position in Finsbury, and as vice-chairman will resume his ubiquitous activity in school management. Such heads of the Board we may be permitted to mention. It would be invidious to go farther without giving to our list a completeness impossible in the present article. If, however, opportunity should suggest it, we may return to the subject.

THE ROYAL COMMISSION ON CHURCH PATRONAGE.

Last year a Royal Commission was appointed "to inquire into the law and existing practice as to the sale, exchange, and resignation of ecclesiastical benefices, and to recommend remedies for abuses, if any are found to exist." The Commissioners were the Duke of Cleveland, the Earl of Devon, the Bishops of Peterborough and of Ely, Viscount Midleton, Lord Justice James, Lord G. H. Cavendish, M.P., Sir W. H. Stephenson, Archdeacon Palmer, Mr. George Cubitt, M.P., the Rev. George Venables, and Mr. Francis H. Jenne, with Mr. Charles Stuart Wortley as secretary. Their report was issued on Monday, but the evidence taken is not yet printed. The report sets out with an expression of perfect agreement with the opinions expressed by the Select Committee of the House of Lords in 1874 in the following sentences quoted from their report:—"The committee are of opinion that all legislation affecting Church patronage should proceed on the principle that such patronage partakes of the nature of a trust to be exercised for the spiritual benefit of the parishioners, and that, whatever rights of property originally attached, or in process of time have attached, to patronage must always be regarded with reference to the application of this principle. All exercise of the rights of patronage without due regard to the interests of the parishioners should, so far as possible, be restrained by law; and the law should also aim at imposing such checks on the exercise of his choice by the patron as should prevent, as far as possible, the appointment of unfit persons to the cure of souls." There can be no objection to the enunciation of such a principle. Most of our readers would at once accept it as an axiom. Were it not for the gravity of the subject and for the solemn interests involved, we should be amused at the innocent unconsciousness of the Royal Commissioners that they are really condemning their cherished system. Who does not know that, outside that system, the actual facts are at variance with the theory thus expounded, and that in the very nature of the case this must be so? It is so notorious as to render proof unnecessary, that private patronage with regard to ecclesiastical livings is not exercised primarily for the spiritual benefit of the parishioners. There are exceptional cases, but they are so few and rare as only to demonstrate the general rule.

Throughout their report the Commissioners evince great anxiety not to meddle too far with the existing state of things; and especially not to place the legal and financial rights of private patrons in jeopardy. Here is a choice piece of comprehensive optimism:—"It appears to us that the varied system of patronage, public and private, which now prevails has the advantage of interesting in it all classes of the community, and of ensuring within reasonable limits the due representation of corresponding varieties of thought and opinion in the ministry of our National Church. Nor should it be forgotten that a large amount of property has been invested under existing laws in private patronage, and that the total value of livings in the control of private patrons exceeds that of livings in public patronage." Stripped of all euphemisms, these sentences surely mean that Divine standards of truth and duty are to be subordinated to "breadth" in a State Church; and that particular care must be taken to guard against any invasion of the rights of property in the cure of souls. The latter is an inherent and essential idea in the whole system, and it warps the spiritual energies and dims the spiritual vision of men from whom we have a right to expect better and nobler things. Just as during the debates on the Irish Church disestablishment, more especially in the House of Lords, the chief anxiety seemed to centre in the money aspect of the question, and the fiercest fights were waged over the terms to be extorted, so is it, more or less, with every discussion raised by the votaries of the Establishment, as in the case before us. The Commissioners are careful to make known at the outset, so as to allay needless apprehensions, that they do not recommend any alterations of the present law which would strike at the root of private patronage. They do not, for example, suggest a prohibition of the sale of an advowson, or of the perpetual right of presentation, as they think that adequate remedies may be found for existing abuses without so wide a departure from the established practice in this country. Private patrons may therefore rest in peace, in the assurance that their vested interests are to remain untouched.

Yet the Commissioners could not fail to see many flagrant cases of abuse connected with the sales of advowsons and of next presentations. No extraordinary document was required for this. Some of the daily journals, nearly all the clerical organs, and the records of auctioneers and of special agents, furnish abundant testimony. But the distinguished persons signing this report appear to regard such things as excrescences and accidents, to be easily removed by a pruning-knife used by gentle hands. They ignore the fact that the inquiry by the Lords' Committee in 1874 was abortive, so far as regards any practical results. At the same time, they take credit for making "additional recommendations on some important points," not one of which is likely to be carried into effect at present. They are of opinion, as many thousands of good and intelligent persons have been for years, that the sale of advowsons by auction tends to public scandal, and ought to be forbidden. In milder and more guarded terms they refer to sales of next presentations to livings, and after balancing considerations, and drawing distinctions with some refinement, they are forced to conclude that such sales ought to be forbidden, as tending to create in the minds of parishioners feelings of dissatisfaction injurious to the interests of the Church. But they revert to the property question, and urge that such prohibition does not seem to them to involve any interference with the rights of patronage in their legitimate use. We shall expect to hear a very different version when the patrons come forward. It may be taken as certain that they will not surrender an iota of their legal rights without due compensation; and this is the real obstacle in the way of reform of such abuses. The Commissioners also perceive another difficulty. Hitherto the most stringent enactments on the subject have been evaded by astute lawyers and agents, who have resorted to all kinds of tricks and quibbles for the purpose. It is found in practice that if men are bent upon collusive sales and simoniacal practices; they are not deterred by legal prohibitions and penalties any more than clergymen can be brought into a rigid uniformity by declarations and oaths and all the familiar, but useless paraphernalia of subscription devised during the last two centuries. The Commissioners now suggest that provision be made to prevent any purchase of an advowson for another life, or for limited estate, or by any other conveyancing device. They also recommend that it be not lawful for the purchaser of an advowson to resell it for five years. All such legal cobwebs, however, would easily be broken through when convenient or desirable.

Proceeding along the same line, the Commissioners construct a scheme of registration in the diocesan court for every sale of a living, accompanied by new declarations, and with power to the bishop to refuse institution of a clergyman on either of the following grounds:—Want of physical capacity, having reference to the circumstances of the particular cure; too great or insufficient age; immorality after ordination, not sufficiently purged by subsequent good conduct; and want of sufficient testimonials. Remembering the conflicts of the late Bishop Philpotts in the Gorham and other cases, it is not likely that prelates will expose themselves to the certain costs and to the uncertain results of such procedure. Anticipating this, the Commissioners recommend the formation of a fund, by means of fees levied upon the registry of sales, out of which the episcopal expenses might, in proper cases, be directed to be paid by the Court of Arches or the Chancery Court of York. It is further recommended that opportunity be given to parishioners to object to the appointment of a presentee on the grounds of physical incapacity or of immorality. A somewhat elaborate scheme is propounded for effecting this, and we are almost ludicrously reminded of the "three aggrieved parishioners" in a recent notorious Act by the proposal that any such objection "signed by not less than seven resident baptized householders shall be lodged with the archdeacon or rural dean." The objections are then to be investigated, and, after examination by the bishop, are to be tried at the suit of the parishioners by the Dean of Arches or by the Judge of the Chancery Court of York, without appeal. Judging from former attempts, we are not sanguine as to the success of any such scheme. The evil is too great and the scandal is too crying to be dealt with in this way, or by any similar patchwork measure of reform. We

have no expectation that the Government or Parliament will be inclined to deal with the matter next session, as some suppose—either on the lines indicated in the report or on any others. To begin to reconstruct the edifice is a task from which sagacious statesmen shrink; for it is like interfering with an old and decaying fabric.

The remainder of the report treats of exchanges of livings, which it urges should be subject to the rules before laid down with regard to presentations, and that no pecuniary traffic be permitted in them. With respect to resignations from physical or mental incapacity, whether voluntary or enforced, it is proposed that adequate provision be made for the retiring incumbent out of the profits of the benefices; but it is not explained how this can be done in the thousands of cases where the income is already too small for a decent livelihood. After a suggestion as to the few cases known as "donatives," the report concludes with certain recommendations on subjects which, although not coming strictly within the terms of the Royal Commission, yet seemed to be cognate and deserving of consideration with a view to legislative action. The first of these is what is known as "the law of lapse," on which an opinion is expressed that the time in which title accrues to present to a living by lapse of the proper patron, should be reduced from six months to four in all cases excepting where the patron is beyond the seas. Another proposal is that all livings falling to the gift of the bishop by such lapse shall be in the patronage of a board of diocesan trustees, including a lay element; and that such boards be enabled to accept advowsons from patrons willing to transfer them. In the few cases where the parishioners, or any other large body of people, are patrons, they should be required, in the judgment of the Commissioners, to select a limited number from among themselves for the exercise of the right. It is further urged that some modification of the existing law of pluralities is desirable, so that a benefice with small endowment and large population may be held together with another benefice with large endowment and small population in the same diocese. The report is signed by all the Commissioners, but some do so with reservations. The Earl of Devon and Lord Justice James dissent from the recommendation to prohibit the sale of next presentations. All but Lord Midleton and the Rev. George Venables recommend a change in the law so as to enable Roman Catholic patrons to present, which they cannot now do, and Mr. Jeune concurs with the reasons for dissent as expressed by Lord Middleton. For the rest, taking the report as a whole, it cannot be said to keep in view the principle with which it sets out, as quoted from the Lords' Committee, as to the spiritual benefit of the parishioners being the paramount consideration before which all others must yield. The general impression produced by the perusal is that the Commissioners are chiefly anxious to palliate admitted evils, and to provide remedies likely to be least offensive to private patrons, whose rights and privileges must be saved under all circumstances. Church reformers will deem the outcome unsatisfactory and tantalising, but, judging from past experience, we are not surprised.

THE LATE FREDERICK S. ATTENBOROUGH, OF LEAMINGTON.

Another soldier has gone down at noon. At the early age of thirty-seven Frederick S. Attenborough has succumbed to the foe who dogs us all. I should like to embalm his memory in columns from whence he derived no small part of that enthusiasm of humanity which so characterised his life. It was about seven years ago that I made Mr. Attenborough's acquaintance. We were mutually drawn into sympathy with the agricultural labourers' movement—a movement to which it is perhaps hardly too much to say he has sacrificed his life. At this time of day it is almost impossible to realise what active sympathy with Mr. Arch meant at the commencement of his work. Comparatively few men of any social position ventured to touch the unclean thing. So intensely vulgar was the agitation that a Church of England bishop actually suggested the village horse-pond for the agitators, and a Berkshire magistrate signed a warrant for the apprehension of Mr. Arch and others for daring to hold a public meeting in the Faringdon market-place. For a Congregational minister, therefore, to be associated with a thing so dreadful was of the nature of a phenomenon, and I doubt not our departed brother had to experience much solemn remonstrance from his more worldly-wise *confreres*. Mr. Attenborough, however, held on his way pretty much as Sir John Eliot did in spite of his wife's taunts while on his way to the Tower. The labourers' movement had justice and right on its side, and, therefore, he was with it. High ground this for a trimming age such as the present when the universal test is "Will it pay?" What brave young Attenborough's loyalty to Joseph Arch cost him may be guessed by anyone acquainted with the religious life of a fashionable town like Leamington. I took very small part in the "Revolt of the Field" compared with him, and it cost me both home and friends. I am afraid, as I have before intimated, that Mr. Attenborough has died a martyr to the cause. Without reflecting at all on the labourers, it is no easy task for a man of culture and sensibility to work harmoniously with them for any length of time. That Mr. Attenborough succeeded in doing so is to my mind a remarkable testimony to his tact as well as to his high principle. I early parted company with the unionists from a growing sense of the unnecessariness of the strife in view of the splendid alternative presented to the toilers by our labour-starved colonies. I believe our friend held on in the hope of making the movement educational as well as socially redemptive. Anyhow he was thoroughly unselfish in the matter, and has sealed his devotion to humanity with his life's blood. I daresay there will be plenty to pity this seeming waste of power. Had Mr. Attenborough been content with the humdrum of an average clerical life in a fashionable neighbourhood, he might have retained force enough to resist the attack which has now, alas! laid him low. He preferred active service in the front ranks of social reform. Comparatively isolated—ministerially—I know he often felt his position to be, but surely it was a splendid isolation. I would not reflect on the ministry generally, Episcopalian or Nonconformist, for not extending to the work of Mr. Arch more active support, as I feel increasingly that there are two sides to the question of such association; and while Mr. Arch's bitter invectives against them may not perhaps be altogether unreasonable from his standpoint, it is impossible to forget that partisanship, to a pastor of a Christian Church, means probable church disruption. It is impossible, however, to refuse a tribute of honour to one who, with every reason for standing aloof from a movement which had nothing to offer its adherents but abuse and misrepresentation, generously threw himself heart and soul into it. If there was indiscretion in the act it was a noble indiscretion, and one which is in little danger of proving contagious. He is now gone from our midst, but if it be given to the departed to take cognisance of earthly affairs, there is surely a glorious reward for him in the sight of a half million of honest toilers permanently raised in the social scale through labours in which he had borne a full share. Thirty-seven appears to us an early age for the worker to lay down his tools, but—

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart-throbs. He most lives
> Who thinks most, feels the noblest, acts the best.

Judged thus, our beloved brother had fought a good fight and done a good life's work. We bitterly mourn his loss, but at the same time congratulate him on the completion of his task. The moral of the story would appear to be this—"Whatsoever thy hand findeth to do, do it with thy might." Thus only may we expect chanted over our graves what with so much truthfulness might have been sung over Frederick Attenborough's:—

> Now the labourer's task is o'er;
> Now the battle-day is past;
> Now upon the further shore,
> Lands the voyager at last.
> Father, in Thy gracious keeping
> Leave we now Thy servant sleeping.
>
> There the tears of earth are dried;
> There its hidden things are clear;
> There the work of life is tried
> By a juster judge than here.
> Father, in Thy gracious keeping
> Leave we now Thy servant sleeping.

A. C.

The death is announced of Mr. John Blackwood, editor of *Blackwood's Magazine*, at Strathtyrum House, near St. Andrews. The deceased was in his sixty-third year. For some time past he has been in failing health, but it was not until very lately that he was laid aside altogether from active work. He was the youngest son of the founder of the well-known house and equally well-known magazine. Alexander Blackwood dying in 1845, John joined his brother Robert, in Edinburgh, and from 1846 till he died edited the magazine. He leaves a widow and a son and daughter. His nephew, Mr. Wm. Blackwood, a grandson of the founder, and son of the late Major Blackwood, H.E.I.C.S., now assumes the management of the firm.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Edinburgh had two excitements last week. First, the new Infirmary was opened—a truly noble building, erected by private beneficence; and next day a grander, or at least more picturesque, demonstration took place at the consecration of the cathedral which has been built at the west end of the city by funds bequeathed by an old lady.

It was expected that royalty in some form would have condescended to be present at the first of these ceremonials. The institution is national in the best sense of the word, and the most splendid liberality has been displayed in connection with it. But the Queen, the Prince of Wales, and the Duke of Edinburgh all refused to put themselves to the trouble of countenancing the establishment, and a deep and silent, but not less keen, feeling of irritation has been the consequence. The Scotch correspondent of the *Times* says, "Someone has blundered"—that is, I suppose, about the person of Her Majesty. If so, it is a pity, for we are naturally a remarkably loyal people, and as the Queen does our country the honour of taking up her abode in it during the summer months it is perhaps worth her while to avoid becoming unpopular in our capital.

The Infirmary was opened by the Lord Provost of the city, and the ceremony took place in the presence of a multitude of spectators, but it was curious to notice the absence of the aristocratic element. One or two lords were there, and most of the public bodies were represented. But what a different spectacle would have been presented if the event had taken place under the smile of the Court! I am told that there is no hospital to be compared to it in the kingdom.

At the opening of the cathedral the Bishop of Peterborough preached to 2,500 people. Besides him, there were no fewer than twelve other bishops present—one of them being Dr. Lightfoot, of Durham. The ordinary clergy mustered in great force also; and the procession which marched round the church to sprinkle it metaphorically with holy water was long and imposing. This outburst of Episcopacy in Edinburgh is causing quite a flutter in Presbyterian circles. The influences of fashion are felt here quite as keenly as in the South. And one is quite scandalised to hear of the sort of men who have been carried away with the tide. One question is always asked by those who know how matters stand, and who want to ascertain what are the prevailing drifts in our society. It is this:—"How goes the Parliament House." Well, I am sorry to say there is a distinct current tending from the Parliament House to the Cathedral. The head of the Bar—Mr. Watson, the Law Advocate—is an elder in the Established Church. Mr. Macdonald, the Solicitor-General, is an "Angel" among the Irvingites. But our prospective Liberal law officers—Mr. Balfour and Mr. Asher (both of them sons of Presbyterian ministers)—have left the Kirk and are now supporting the bishops.

It is the Established Church which suffers most in this way. But the winds that are blowing tell also, to a certain extent, on the loose leaves of other trees. The Free Church, for example, tends to lose some of its fashionable young ladies and gentlemen, and it will require all its force and fervour to hold its own among the currents that are running around it. It is rather a pity that just at present it is so hampered by the Robertson Smith case. Rightly or wrongly the young professor is not elevating its reputation outside. The Unitarians at their late association claimed him as their own; and, however unjust their claim may be, the very making of it produces a bad impression on the popular mind.

Mr. Macrae, who was lately expelled from the United Presbyterian Church, has commenced a new ministry in Dundee. The Kinnaird Hall, the largest building in the town, has been taken for a twelvemonth, and now a thousand sittings have been let. At an inauguration service, which was held a day or two before his induction, letters of sympathy were read from Mr. Baldwin Brown, Mr. Arthur Mursell, and others in England, and also from Dr. Service, of Glasgow, and Mr. Webster, of Edinburgh, two of the most outspoken ministers of the Broad School in the Establishment. From the tenor of the communications read, it appeared that opposition to Eternal Punishment is not to be the only *raison d'etre* of the new sect, but that it is to represent opposition to dogma all round. Dundee is the most "advanced" town in Scotland. Under the teaching of Mr. Gilfillan and others, "free" thinking has been long the fashion there. Hence Mr. Macrae is perhaps carrying coals to Newcastle. But the character of the field also helps to explain the success which has attended his *debût*.

Literature.

*HERBERT SPENCER'S DATA OF ETHICS.**

The principle in physics that action and reaction are equal and opposite is one that applies to other conditions than those of the natural world. There probably was never a more striking illustration of it than in the publication of the volume before us. It is the extreme point to which some ethical theories have long been tending, and which one at least has reached, and is exactly the opposite of that which is held by most consistently religious thinkers. Forty years ago, Dr. Wardlaw, in the first series of Congregational Lectures, set forth his view of moral philosophy on the principles of Divine revelation. It was felt by some that he had taken "away reason to make way for revelation"; but, nevertheless, it has been always held that, under forms more or less modified, Revelation, meaning by that the Holy Scriptures, contains the will of God, which is the guide of human conduct, and supplies the Divine sanctions which should induce men to follow and obey it. The volume before us is constructed upon another basis and upon another principle. It selects, not a *religious*, but a *scientific* basis. It takes for granted "that moral injunctions are losing the authority given by their supposed sacred origin," and that, therefore, "the secularisation of morals is becoming imperative." It proceeds by a strictly scientific method, guided by the hypothesis, which serves its author in all departments of study, that the controlling principle of conduct is the law of evolution. With the theological ground of morals, Mr. Herbert Spencer classes the political, the intuitional, and the utilitarian as all more or less having a common defect, inasmuch as they fail to recognise ultimate causal connection between acts and their consequences, and so far they are unable to determine with certainty what conduct is best for man. That moral truths have no other origin than the will of God, revealed either in sacred writings or in conscience, is the view of the theologian and intuitionalist. To these Mr. Spencer replies that if this be so, then, where no such knowledge exists, acts, now known as wrong, would not be known as wrong. They might also be committed indifferently with acts now classed as right. The results of these acts, practically considered, would be the same. If not, if one class of acts always produced mischievous consequences, and the opposite class always produced beneficial consequences, there would then be a source for moral rules other than the revealed will of God. These rules might be established by inductions from experience. The utilitarian scheme is also said to be, though from a different reason, inadequate in its causal connection between acts and their consequences, since it recognises *some* relation between acts and consequences, but does not seek to discover *the* relation. Mr. Spencer contends:—

> The science of right conduct has for its object to determine *how* and *why* certain modes of conduct are detrimental, and certain other modes beneficial. These good and bad results cannot be accidental, but must be necessary consequences of the constitution of things; and I conceive it to be the business of moral science to deduce from the laws of life and the conditions of existence what kinds of action necessarily tend to produce happiness, and what kinds to produce unhappiness. Having done this, its deductions are to be recognised as laws of conduct; and are to be conformed to irrespective of a direct estimation of happiness or misery.

There is here a twofold advance on much utilitarian teaching popular a few years ago. In the first place, these decisions as to what kinds of conduct are right and what wrong are made to rest, not on individual observations, or on the individual conscience, but are to be deduced from "the laws of life and the conditions of existence." And in the next place, though happiness is to be the ultimate test of rightness and wrongness, yet we are told that "rational utilitarianism does not take welfare for its immediate object of pursuit, but takes for its immediate object of pursuit conformity to certain principles which, in the nature of things, causally determine welfare."

The order by which Mr. Spencer proceeds to show that a perfect science of morals is possible is as follows. Conduct, he tells us, must be regarded generally. It is no exception to the familiar principle that the knowledge of one fact by itself is valueless. This truth holds in mechanical structures, in immaterial aggregates, and in an organism. "Conduct is a whole; an aggregate of inter-dependent actions performed by an organism." All actions, however, are not included in what is spoken of as conduct; *e.g.*, an epileptic fit. Conduct generally is a purposeful act; it is the adjustment of acts to ends. But, further, not all acts are such that morality is concerned with them. Some are ethically indifferent. Ethics deals with one division or aspect of conduct, or, as our author puts it—

> Ethics has for its subject-matter that form which universal conduct assumes during the last stages of its evolution. . . . These last stages in the evolution of conduct are those displayed by the highest type of being, when he is forced, by increase of numbers, to live more and more in presence of his fellows. And there has followed the corollary that conduct gains ethical sanction in proportion as the activities, becoming less and less militant and more and more industrial, are such as do not necessitate mutual injury or hindrance, but consist with, and are furthered by, co-operation and mutual aid.

The next step is to determine what we mean by good and bad conduct. The inquiry in every instance tends to the conclusion that good applies to acts well-adjusted to ends, and bad to acts ill-adjusted. The end to be sought by the individual is a maximum of life regarded both as to duration and quality. All conduct which is adjusted to that is good. Parental conduct is good or bad as it achieves the same for its offspring. The same is true of conduct regarded in reference to society. So that the conduct of the individual in reference to self, in offspring, and society is good if it "simultaneously achieves the greatest totality of life" to all three. We have already referred to Mr. Spencer's view of happiness, in some form or other, as an essential element of life; we may therefore pass on to the question whether we have such a knowledge "of the laws of life and the conditions of existence" as will enable us to deduce rules of right conduct. The answer to this question will be found in the chapters iv.-ix., more especially in those entitled the physical, the biological, the psychological, and the sociological view of conduct. In the first it is seen that conduct is right as it obeys the ordinary physical laws, in the second that happiness is a more nutritive condition than its opposite. From this point of view—

> Ethical science becomes a specification of the conduct of associated men who are severally so constituted that the various self-preserving activities, the activities required for rearing offspring, and those which social welfare demands, are fulfilled in the spontaneous exercise of duly proportioned faculties, each yielding when in action its quantum of pleasure, and who are, by consequence, so constituted that excess or defect in any one of these actions brings its quantum of pain, immediate and remote.

The psychological aspect is that which arises from a regard to the moral sentiments; and the conclusion of this chapter is, as that of the former, that the pleasures and pains associated with the moral sentiments are incentives and deterrents. The sociological view shows that "the life of the social organism must, as an end, rank above the lives of its units."

The reader of this volume needs to remind himself that it is not a complete statement of its author's ethical philosophy. It is the data from which his final conclusions are to be drawn. It is, as the preface informs us, taken out of its order in the programme of the "System of Synthetic Philosophy," in deference to hints of failing health, and from the fear that "before I reach the last part of the task I have marked out for myself, health may permanently fail, even if life itself does not end." We hope so gloomy a foreboding may not be realised. Another reason which we have already given is the belief that moral authority is losing its sacred ground. These statements require us to regard the work before us as partial and incomplete. But there is no reason to think that, whatever form it may hereafter assume, it will be constructed on other fundamental lines, or be more than the expansion of principles here set forth.

So far as those principles are concerned, our task of exposition might now close. Conduct has been defined; its quality of goodness or badness has been fixed; its laws have been deduced from those of life and the conditions of existence; and finally its sanctions have been traced upwards from the individual to the social organism, as those of pleasure and pain.

> To admit the desirableness of conscious existence is to admit that conduct should be such as will produce a consciousness that is desirable. . . . Every pleasure increases vitality; every pain decreases vitality; every pain lowers the tide of life. . . . Actions are completely right only when, besides being conducive to future happiness, special and general, they are immediately pleasurable, and painfulness, not only ultimate but proximate, is the concomitant of actions which are wrong.

The task of the author does not, however, end here, but we can do no more than sketch in briefest outline the contents of the remaining chapters. Pleasure being the test and ultimate sanction of actions, two questions arise—First, What comparison can be instituted amongst our pleasures and pains? and secondly, Is the happiness to be sought that of the individual or of society? The answer to the first involves a criticism of Bentham's views on justice, and of Mr. Sidgwick's views on "hedonism." The second is a profoundly interesting discussion on egoism and altruism, setting out the claims of each as opposed to the other, and indicating wherein the reconciliation is to be found. A chapter on the "Study of Sociology" is devoted to this subject, in which Mr. Spencer employs the mechanical figure of speech that their resultant line is that of human action. The value of the discussion in this volume is the glimpses it affords into the future which its author anticipates. No loftier view, we venture to think, was ever entertained. Whatever may be the opinions we hold respecting the origin of our ideas of right and wrong, and of the sanctions by which they are enforced, we cannot refrain from admiring the optimism of Mr. Herbert Spencer. It is as pure and sublime as that of the most spiritual seers of the past, and it involves as radical a change in human nature as that demanded by the New Testament. It is in his own words "a rationalised version of its ethical principles." He feels, as we feel in reading his words, that his conclusions will not meet with any considerable acceptance. The fact that they are Christian in their essence is rather a hindrance to their acceptance, since conventional Christianity practically repudiates the ideal morality of its Founder. As Mr. Spencer says:—

> The conception set forth would be received with contempt by that Fifeshire regiment of militia, of whom eight hundred, at the time of the Franco-German war, asked to be employed on foreign service, and left the Government to say on which side they should fight. From the ten thousand priests of the religion of love, who are silent when the nation is moved by the religion of hate, will come no sign of assent; nor from their bishops, who, far from urging the extreme precepts of the Master they pretend to follow to turn the other cheek when one is smitten—vote for acting on the principle. Strike lest ye be struck. Nor will any approval be felt by legislators who, after praying to be forgiven their trespasses as they forgive the trespasses of others, forthwith decide to attack those who have not trespassed against them; and who, after a Queen's Speech has invoked "the blessing of Almighty God" in their councils, immediately provide means for committing political burglary.

Let us conclude with more hopeful words:—

> Far off as seems such a state, yet everyone of the factors counted on to produce it may already be traced in operation among those of highest natures. What now in them is occasional and feeble may be expected, with further evolution, to become habitual and strong; and what now characterises the exceptionally high may be expected eventually to characterise all. For that which the best human nature is capable of, is within the reach of human nature at large.

* *The Data of Ethics.* By HERBERT SPENCER. (Williams and Norgate.)

MR. TRESTRAIL'S "REMINISCENCES." *

These pleasant reminiscences possess a peculiar charm. Mr. Trestrail has brought many men and many manners of the past before us in a style which renders his book one of the most readable of its kind, but, what will probably be esteemed to be most valuable, he has contributed many anecdotes relating to Robert Hall's life at Bristol. Nothing in these pages adds to our knowledge of the character of that greatest of modern preachers, but they are all of interest, and well worth presentation.

Mr. Trestrail begins by telling us of his early coaching experience—fifty-six years ago, and as to how some familiar places looked at that time. These sketches are written in a chatty yet graceful style. When he went to be a student at Bristol Academy he was anything but impressed with the appearance of that building. He says:—

> The tutor's house seemed commodious and comfortable, but the building appropriated to the students looked more like the wing of a prison than anything else. Subsequently I was informed that the plans were drawn by Mr. Alexander, the architect of Dartmoor Prison and other Government works, and that the plans and his services were rendered by him gratuitously. This first impression was curiously confirmed when I was a student. A friend from Falmouth, who was on a visit to Bristol, wishing to see me, asked a lad at the bottom of Stokes Croft where "the Baptist Academy was?"
>
> "Do you mean the parson manufactory, sir?"
>
> "Well, I suppose I do."
>
> "Then keep this side of the Croft, and the first place you see like a madhouse, that's it!"
>
> My friend followed these directions, and found me!

An interesting sketch of the origin of the Baptist churches in Cornwall brings up the past very vividly. From and through Cornwall Mr. Trestrail went to college. He gives us the names of some of his old fellow-students, few of whom, however, are now alive. The character drawn of Mr. Crisp, the President, is admirable for its life-likeness, and Mr. Andrews, the classical tutor, also sits for a good portrait. The students attended Robert Hall's ministry. Mr. Trestrail says:—

> The desire, so long cherished, to see and hear "the great preacher" was now about to be gratified. When he came into the pulpit, and entered on the service, I confess to some feeling of disappointment—not as to

* *Reminiscences of College Life in Bristol during the Ministry of the Rev. Robert Hall, A.M.* By FRED. TRESTRAIL, F.R.G.S. (E. Marlborough and Co.)

his appearance, for that was noble, nor as to his manner, for that was solemn and devout; but there was no indication of anything unusual, or that any extraordinary person was about to address us. The service was remarkably quiet and unostentatious, with an entire absence of the bustle so often seen on similar occasions. His voice seemed, at first, strangely feeble for so large and manly a frame. But it soon swelled into a volume of power. The sermon was exceedingly simple in the arrangements of its parts, and these were beautifully adjusted, while the arguments, clearly stated, and instinct with force, were sustained by quotations from Scripture, so appropriate and striking, as to place the conclusion beyond question or dispute.

But what most struck me was the *style* of the discourse. I had never before heard such *spoken* English. The remarkable combination of elegance and vigour, the perfect mastery of the most felicitous language, the exquisite blending of argument with metaphor, the marvellous rapidity of utterance, yet withal distinct and clear, gradually acquiring greater depth of tone, ultimately glowing into intense fervour and vehemence, pervaded, too, by a pathos that "ought to have been irresistible," produced an excitement which I had never known before. The subject of the sermon was, "The Ministry of the Gospel, a Divine Appointment," producing an indelible impression that it was the noblest end to which the human faculties, however lofty, could be devoted.

Pleasant notes of conversations with many once well known, but, by all but a few, now forgotten, follow, and, amongst others, we have this:—

That Mr. Hall was not, any more than very inferior men, indifferent to the presence of distinguished persons in the congregation, I had several opportunities of knowing. If their presence was discovered by him unexpectedly, or was made known at some unsuitable time, or in an unsuitable manner, he was, to use a homely phrase, "a good deal put out." Occasionally he could not repress the manifestation of annoyance, as when it was said, on one occasion, somewhat abruptly, by a gentleman in the vestry,

"I hope, Mr. Hall, you will preach well to-night."

"Why to-night, sir, more than any other night?"

"I understand, sir, that the celebrated Dr. Chalmers is coming to hear you."

Though not aware of what had passed between this gentleman and Mr. Hall, I noticed that, contrary to his usual manner, Mr. Hall kept his eye steadily fixed on the clock during the sermon; and though it was quite equal to his general discourses, there was an absence of the fire and freedom, both in expression and gesture, which almost invariably distinguished the peroration.

On other occasions one saw this effect, when, for example, he was told, after the service, of the presence of any remarkable person. He was perfectly well aware that usually there were among his hearers many who were distinguished for their social rank and high culture. That, however, was quite a different affair, and their presence scarcely affected him in the way I have described.

A curious illustration of this follows, but the reader must go to Mr. Trestrail's pages for it. Mr. Hall bulks largely in this work, and if we were to quote all that there is concerning him we might fill many of our columns.

This was the period when the anti-slavery agitation was being carried on. A good many will remember how that agitation was opposed, and Mr. Trestrail had experience of it. A meeting was held at Bristol, of which the following lively description is given:—

The rooms were crowded, at an early hour, by an excited throng. In the front seats there were several sailors and men connected with shipping—evidently brought there for a purpose, and under the direction of Captain Claxton, a very active member of the Tory party. Mr. Ash, a gentleman of unblemished repute, a generous, quiet, and eminently godly man, was called to the chair. He opened the meeting in a calm characteristic speech. The memorial to the Crown, and the petitions to Parliament were read, and a resolution in accordance with their prayer was moved and seconded. When Mr. Ash rose to put them for adoption, these men, at a signal from Captain Claxton, sprang to their feet, assailed those about them, jumped upon the platform, drove off the chairman, and those who were there to support him, and turned the meeting into a scene of the wildest disorder. The fiercest passions were roused, and free fights were carried on all over the room. In the midst of this uproar, Mr. Acland, an active local politician, and subsequently one of the most effective and eloquent lecturers of the Anti-Corn Law League, rushed to the platform, and cried out,

"Men of Bristol, will you submit to these cowardly ruffians?"

We sent up a loud responsive shout:

"But what can we do with fellows armed with bludgeons?"

"Rush down on them in a mass. Press them against the front, and then they cannot hurt you. Punch them well, and kick them out!"

We rose in a body, rushed down, and jammed these fellows on to the front rail. Their bludgeons were of no avail. We at once took them in hand, and we *did* punch them well, indignation adding force to our arms, and then turned them out. Having locked the doors, and put the platform into a little order again, we voted Mr. Acland to the chair, who recommenced the proceedings in a speech congratulating us on our courage and our victory; and adding, with great ability, illustrations of the true character of slavery as seen in the violence and passion of its advocates. We carried the memorial to the Crown, and the petitions to Parliament, amidst loud cheers; and having heartily thanked our chairman for *his* courage and ability, we departed in triumph. Our voices were hoarse from incessant shouting, and our hands puffed and swollen from the vigorous punching we gave these roughs. After this manly display of determination, I never heard of any meeting called for a like purpose in Bristol being disturbed in a similar manner.

Mr. Trestrail says "these things happened fifty years ago," but they are happening now in just the same way when Church-defenders assault Liberationists. The case is that the worst passions are always allied to the worst causes.

Mr. Trestrail's work closes with an impressive account of the death of Robert Hall. He was one of the students chosen to watch one night with the dead. A portrait of Mr. Hall is also prefixed to this work.

"JACK'S EDUCATION."*

"Jack's Education" is the enticing title to a book on scientific farming, but let us say, at once, it is not "farming made easy." It is something a great deal better. It is intended to show how farming may be made thorough, and to impress the necessity of wide and careful study and acute observation. All this is accomplished in a narrative so pleasant and agreeable that anyone, who neither cares nor knows anything about farming, may read it with great interest and unexpected acquisition of knowledge. Our own especial business is not farming; yet we have found much in this work which may be turned to good account in other study, and which must certainly enlarge the ideas of the laws and the practices of nature.

Jack himself was the son of Farmer Holmes, who, although he had no very good opinion of "book-farming," allowed his son to attend some lectures upon agricultural science from Mr. Nicholson, in the neighbouring town of Wrexborough. Jack soon brought something home from the lectures which a good deal disturbed the equanimity both of the farmer and his wife. Information was given indicating sources of waste and expense, and causes of needless failure, which, as they were brought home to him, caused the farmer to prick up his ears and to allow that there really might be "something in science." He went himself to hear a lecture on root crops, found the cause of the failure of his swedes, and then admitted that there was something also in "book-farmers." "Why, Jack," he exclaimed, "if I pick up a few of these ideas I shall make my farm pay me better than it has done of late."

Farmer Holmes and his son, it will be seen, represent the old and the new schools, but the farmer was receptive, open-minded, grateful; possessed, if not of learning, of strong natural intelligence. And, so far as our observation has extended, this may be taken to be the most frequent characteristic of farmers. The old caricatures representing the coarseness, stupidity, and intellectual density of the English farmer could now seldom be justified, and were never, so far as the class is concerned, much more than caricatures. Specimens there are to this day of the worst, as there are in every art and trade; but, for the most part, the farmer will compare pretty favourably with any other class. Professor Tanner has drawn in these pages characters of different periods, and the characters, if not the persons—which we do not suspect—are drawn from the life.

Now, instead of flying in the face of all that is new and sticking obstinately to his old blunders, Farmer Holmes confessed that he was anxious for more knowledge. "What," he said, "he and every other farmer wanted, was to have these sort of things properly tried in their own neighbourhood, because what was best for one part of the country was frequently not the best for another part; and as the farmers know this to be so, they would not follow any new plans which had not been tried somewhere near their own farms." Mr. Nicholson, the book agriculturist, paid him a visit and enlightened him upon superphosphates, and very interesting the explanation of their action the "general reader" will find to be. The farmer's wife, who somewhat ridiculed the idea that chemistry could improve her arrangements, found, very unexpectedly, how it was that the flavour of her butter had been spoiled, and what would prevent her milk from curdling, and acknowledged that something had been scored for chemistry.

Next, in the course of events, Jack obtained a Government scholarship in the Department of Science, and went to study at Rodney Agricultural College—the work of which is both well described and illustrated. The modern scientific agriculturist studies as much, in his way, as any other scientific student. Anatomy, physiology, chemistry with laboratory practice, and the principles and practice of agriculture, mechanics, mensuration, book-keeping—all have to be mastered, and the mastery proven. These have to be followed by two years' practical farm-work before a diploma can be obtained. Jack went through it all. Scientific knowledge was then brought to play, and sheep and lambs, root crops, wheat and clover received an unmistakable benefit. To tell what happened afterwards would be to tell a tale.

Professor Tanner has written a sensible, lively, suggestive, and stimulating book. If he could show how Jack could be as well educated in sound politics as he may be in sound farming, we should be all the more obliged to him.

* *Jack's Education; or, How He Learnt Farming.* By Professor HENRY TANNER, F.C.S. (Chapman and Hall.)

"UNDER WHICH LORD?"*

Mrs. Lynn Linton is more of a thinker than of an artist. She inclines to let her processes of thought appear too clearly through the texture of her inventions. In a sense you always see her behind her characters. She must bend them emphatically to her purposes. She is a propagandist, though heterodox; a preacher, though an earnest hater of preachers as they go. She is always on the strain, and is too apt to infect the reader with her own sense of oppression in dealing with her ideal creatures. Hence her indifferency to all that may be called the genial by-play of life, which stands for so much with the thoroughly creative and humorous mind. If Mrs. Lynn Linton glances aside, it is not with the purpose of obtaining a kindly relief from the fateful discord of life, which men too often short-sightedly create for themselves; but rather, if we may say it plainly, to intensify it. This is of the essence of the restrictive and cynical character, and it must be confessed that Mrs. Lynn Linton is nothing if not cynical. We see it, in a special way, in the novel which is now republished from the *Gentleman's Magazine*, "Under which Lord?" No one can doubt the penetration, the grasp, the decision, the intense and pervading irony of the work, the powerful way in which certain problems, very vital in these days of ours, are stated and illustrated; and yet how restricted, how monotonous it is in its very ingenuity and cleverness—how lacking in atmosphere, in the presence of fresh spring air and light! She has a profound contempt for the "dim religious light," the altar decorations, the censer-swinging, the genuflexions and perpetual crossings of the neo-Catholics; and we are here wholly at one with her: but oh, how we do long, as we read this novel, for a chapter or two that would introduce us to some phases of life that would simply make us laugh in the outrush of pure human sympathy, the badinage of clowns, the unconscious and sluggish incoherences of English wagoners. It is true Mrs. Linton introduces us to some villagers, but, alas! they are able to dispute—to marshal all too logically the *pros* and *cons.* of Ritualism and Rationalism, and are, after all, mere pegs on which to hang some rather foreign reflections. From first to last we never escape from the one controlling element of monotonous and rasping opposition between Rationalism as embodied in Richard Spence or Fullerton, and Ritualism and what it implies in the persons of Mr. Lascelles, his sister and Mrs. Fullerton, and her daughter Virginia. Chapter after chapter it is all the same—the same groups, the same questions, the same iteration of ecclesiastical difference and distortion. The exposure of the devices of Ritualism is scathing: the keen self-seeking veiled under softness of manner and pretence of God's service, by which Mr. Lascelles is able to conquer and to mould so many natures to his own will, is admirably pourtrayed, no less than the worldly-wisdom and prosaic decision of Lady Maine, and the etherial grace and shrouded saintly self-esteem of Virginia, who finally justifies her early choice by her nunhood. Sister Agnes, too, is the true specimen of the female Jesuit, who creeps behind family felicity to cast a shadow over it all, and that for the love of God. The Molyneaux's are good; there are touches about Ringrove Hardisty and Bee, or Beatrice, Nesbitt which are excellent, and we could well have welcomed more of this kind.

With regard to the lesson and tendency of the story, it is evident to which side the author's personal feeling leans. All the pathos in the story surrounds the consistency and admirable temper which Mr. Fullerton's agnostic philosophy is found adequate to support in him to the very end, without doing any violence to that pure and beautiful affection which proves itself to be the staff and stay of his life. Only we cannot help fancying that much towards the end of the story would have been more proportionate, and more consistent in many respects, if Mr. Fullerton had decided on leaving the home where, as he had been told, both by Mr. Lascelles and by his wife, he was not master, at an earlier stage. One peculiar reflection emerges from a careful reading of the story which we are not quite sure that the author intended. This, namely: that the Rationalism which Mr. Richard Fullerton found so sufficient must, by the showing of this novel, be fatally deficient in satisfying some elements in human

* *Under which Lord?* A Novel. By Mrs. LYNN LINTON. (Chatto and Windus.)

nature, which to find satisfaction will in persons, otherwise fairly endowed, demand the surrender to perverted influences, if checked. Mr. Richard Fullerton was wrong in supposing that he did his duty by deliberately setting himself to ignore these instincts or to offer nothing for their satisfaction, and was thus far only his own enemy. His conduct here was, in fact, very like his conduct in those more worldly points, of which he put it in Mr. Lascelles's power so cruelly to remind him when he sought the memorable interview with the vicar on that snowy winter day.

While thus we give the fullest praise to Mrs. Lynn Linton for the cleverness, the knowledge of character, the polish, and the refined cynicism which are exhibited so conspicuously in this novel, we must confess that we like it much better in parts than as a whole. The unity that pervades it is too artificial; it lacks spontaneity, breadth of human nature; it is shining, clear, satirical, sometimes almost sardonic; but it is, after all, critical, cold, analytical, and, in parts, remote and without life-blood. In justice to Mrs. Lynn Linton, we must find space to give a few specimens of her style. Our first shall describe the heroine, Virginia, the agnostic's daughter, who falls completely under the power of the Ritualists, and finally becomes a Roman Catholic and a nun, under Sister Agnes's leading:—

The idea of marriage, when associated with her, seemed sacrilege rather than the fulfilment of a natural destiny; and a commonplace courtship would be an impossibility. Her mother used to think that her own life would have been brighter had her daughter been different. It would have been so interesting to watch the dawn and progress of a pleasant love affair between her and some charming youth—such as Richard was before he had taken to mythology and protoplasm, and when he was still a lover, ardent, poetic, and uncertain of her full response. Assisting at her child's young dreams would have renewed her own; but, alas! there were none at which to assist. This fair young saint moved through the quiet shadows of her life as if she had been a second Una or the modern high-priestess of the Vestals. When the men who had fallen in love with her sincerely, and for her own sake—like Ringrove Hardesty, for instance—looked unhappy, and pleaded only dumbly with their eyes, she was sorry to see them sad. But when they said they loved her, and asked for her love in return, then she shuddered and took refuge with her mother, as a child frightened by some strange monster. When her father, true to his belief in liberty, laid before her the offers of her hand which came to him, and the "requests for permission to address" her—with a grave smile if the thing were socially or personally absurd, with tears in her eyes if it were possible, she begged him to refuse; and, laying her hand on his shoulder, would say tenderly: "I want to love no one but you and mama. If only I could *do* something for you!—if I could work or sacrifice something to show my love!" No one had as yet stirred her heart or warmed her imagination in the smallest degree.

The following is one of the few passages which are humorous, and meant to be humorous, in the book:—

She handled the work as if considering whether she should assent or not, but in reality because she did not want to continue the conversation.

"Why, Ladybird! I did not know that you could do anything so smart as that; show it to me again," cried Richard, who was standing at a little distance from the two, looking at them with paternal satisfaction, and feeling sure that in time things would come about as he desired. But only in time. There was no hurry. Virginia was but a child yet; but when the times were ripe he should like this better than any other match that she could make. He knew Ringrove, and could trust him with his darling's happiness. A strong man of character—honour—what more could he want?

Virginia rose, and took her work over to her father reluctantly.

"I have never seen you do such as this before," he said, "What is it for—a pair of braces? If you have no special use for it, give it to me, lassie. I shall prize it as my little girl's first handiwork of the kind."

A look of pain and perplexity came on the girl's transparent face. She loved her father dearly, but if the cross had stood between her and her mother, how much more was it a barrier against him?

"I am afraid I cannot give it to you, papa," she said.

"No! Well, make me another like it," he said tranquilly. "Who is your first favoured—Ringrove," with a little laugh.

Virginia looked at her mother. Hermione—never quick at an excuse and less apt at subterfuge, at a loss how to direct herself in moments of difficulty, and utterly unable to help another—looked down and made no response to the mute appeal. Her daughter must get out of this little tangle by herself; she foresaw thorns enough for both of a sharper kind than this of a promised strip of embroidery.

"No, not Ringrove; it is for Sister Agnes," said Virginia, with the courage of sincere youth.

"And who may Sister Agnes be, my love," her father asked.

"Miss Lascelles, papa."

"Are you so intimate as that already?" he asked again. "Do you call her by her Christian name and make her presents?"

"Sister Agnes is her real name, and the one that she wants me to call her; and this is a marker for the new lectern Bible," said Virginia.

"Did they ask you to do it?" said her father, with a shade of displeasure in his voice.

"Yes, papa," she answered.

The following will give the reader a very fair idea of Mr. Lascelles' style of insinuating himself, of gaining influence, and of commanding, on the ground of his being spiritual director or confessor—for one of his first achievements was to insert the thin end of the wedge and get up meetings, which become "confessions":—

"I know how much you love your husband, how submissively you yield to him, and how in a manner you worship him," then said Mr. Lascelles, with the frankest appearance of simple good faith and sympathy, "but you must remember that to uphold your religious liberty is a higher duty than to obey your beloved husband; and whatever anguish it causes you to go against his desires, you must bravely turn the knife in your own wound and offer your bleeding heart as the sacrifice."

He spoke with extremest softness of mood—tender, confidential, understanding; ostentatiously effacing himself and making her feel that he purposely ignored his own claims and their mutual relations for her sake, and to make things easier and plainer.

"I used to love him like this," said Hermione sadly, falling into the trap.

Mr. Lascelles, whose eyes had closed to a narrow line with a glittering kind of pencil-mark between the edges, smiled compassionately.

"Ah, poor child!" he said, "if you only knew how much sorrow, sympathy, admiration, I have for that passionate love of yours! To see such a sweet and lovely nature devoted to one so unworthy that supreme affection, to admire that affection, as I do, to my very heart, and to sigh over the object—you can hardly realise the mingled anguish and esteem of my feelings for you."

Hermione crimsoned. She shifted her pretty feet uneasily, examined the seams of her gloves, found one finger mi-fitting, and smoothed the fur of her muff. Then, as if she had taken a sudden resolution, she looked up into the vicar's face.

"I used to love Richard like this," she said again in a low voice, "but I do not now."

Mr. Lascelles opened his glittering eyes wide, and met hers full and straight. There was a look in his which made her drop her own, shamefaced, to the floor. The insolent triumph that blazed from them seemed almost to scorch her as she looked, and the cruelty that lay behind that burning triumph filled her for a moment with pity and dread. She did not love Richard as she used; granted. But she did not wish him to be hurt. If she desired to be freed from her obligations to him as a wife, and from his control over her as her husband, she did not want to deliver him into the vicar's hands as his victim; but she felt that she had done so, and for the moment repented her confession because of its consequences.

Mr. Lascelles took her hands and drew her nearer to him. Gently, but firmly, he forced her to her knees, then bent over her and whispered something that made her blush and cower, turn pale, and weep. Her trouble did not stir him.

"I command you," he said in a distinct voice. "You will be sinful and a castaway else."

MESSRS. NELSON'S CHRISTMAS BOOKS.

The Messrs. Nelson are certainly not behind their neighbours in the provision for Christmas. If we have not before us any large illustrated book of commanding importance, such as Michelet's "Bird," we are not neglected in variety, interest, and beauty of style. Oddly enough the books in the bundle before us very naturally group themselves in pairs; and we shall take them up in order in this form:—First of all comes Mrs. CHARLES'S *Joan the Maid*, and Miss LUCAS'S *Wenzell's Inheritance*. It is rather a pity that neither has pictures, for both are admirably suited for pictorial illustration. Nothing indeed could be more striking pictorially than some of the scenes in Mrs. Charles's admirable study of Joan of Arc, which is full, not only of finished writing, but of memorable thoughts—only we do think that the maintenance of the old "Schönberg Cotta" framework is a fatal mistake, and hangs, in this case, like a heavy outer robe round a brilliant figure. Some people may still like it; we are tired of it, and would have liked "the Maid" more directly presented. But, as it is, no more fitting book could be found as a present to a young lady. Miss Lucas's story, a tale of the Protestant struggles in Bohemia in the fifteenth century, is less artistic and more homely; it is sweet in tone with a fine lesson, and one at least of the characters—Gertrude—is well conceived. The whole atmosphere of the feud is well depicted.

Look at the Bright Side and *True to His Colours* come next. These are more adapted to the younger readers, but both are excellent. The Rev. Mr. Wilson, in the latter, skilfully paints the life of working-classes and their temptations, and indicates the cure, while the clever author of "Little Sunbeams" has never done better than in the sketches of Harold and Jerry. She has made a book of true worth, with a fine lesson, and one which cannot but have a good influence. Both of these have pictures, and both sets are good in their way.

Next come two biographies—one that of Jane Taylor (sister of the famous Ann Taylor), who together wrote the famous "Hymns for Infant Minds," and, of course, we are led into the society of the whole of the highly-endowed family at Ongar, where we see them at their engraving and among their friends; the second is that of Sir David Wilkie, the Scottish painter, by Dr. Lind Simpson, of Derby, who was most competent to write such a book. He not only does justice to Wilkie's wonderful genius, but brings out well and clearly the great lesson of Wilkie's life, his humility, his industry, his punctuality, and his economy. Both biographies are well condensed, and both have portraits; but a most attractive feature of Dr. Simpson's volume is the engravings from Wilkie's great pictures, full of the quaint humour and truth to nature of the original, though on a necessarily small scale.

Then come two small but most readable and beautiful little travel books, which are admirably set in a framework of biography. First, *The Story of Ida Pfeiffer*, that Viennese lady who, at a time when ladies had not become so advanced in their opinions, literally travelled round the world; and, second, *The Story of the Life and Travels of Baron Humboldt*, that most distinguished of German scientific observers, who did so much to quicken scientific curiosity in all departments. These are both well written, admirably adapted for their purpose, and both have a large number of full-page illustrations, which we had almost said are worth the price of the books in either case.

Next comes a pair of geographical or descriptive studies. One is *Mount Sinai, Petra, and the Desert*, and the other *The Euphrates and the Tigris; a Narrative of Discovery and Adventure*. The tale of these sister rivers of the East, which run on like companions for a long distance and then blend their waters, how full of romance it is—stretching back into the remotest mists of antiquity! Babylon, Nineveh, with their wondrous systems, social, political, educational, have been disclosed to us as if by miracle, and yet the only miracle is genius and untiring industry. The results of the labours of Layard, George Smith, and others are thoroughly condensed here, and the young readers will learn not only of the past of these magnificent piles, but how we have come to know them almost as well as if they had lived but yesterday. "Mount Sinai" we have not been quite so fascinated by, but it is solid and careful. Both have well engraved illustrations.

Another pair of descriptive volumes come next—*Gibraltar and its Sieges* and *In New Granada; or, Heroes and Patriots*, by W. G. KINGSTON, who has certainly in this case made New Granada very real to us, with its mixed races—Spaniards, Indians, negroes, &c. Products, customs, and past history are skilfully woven into the framework of story, which only adds to the readableness of it. A history of most exciting nature circles round the "Rock of Gibraltar," and the young reader, we are sure, will not begin this little volume without ending it, for it is like a romance; only we wish the last two chapters, dealing with the early history, had been put in their natural order, that is, at the beginning. The pictures in both cases are a valuable aid to the full realising of the text.

And, lastly, come two little essays on Natural History, in which Science is not only made easy, but charming. No child, who can at all read with ease, would be able to resist the fascination of these tiny treatises; both of which are thrown into a sort of story form. *The History of the Robins*, by Mrs. Trimmer, is a book which is old yet ever new, so full is it of the spirit of the theme; and Mr. Giacomelli's gems of illustrations so admirably suit it that it is in every respect a new book. The character which he throws into the birds, without any touch of caricature or extravagance, retaining all their simple beauty, shows him to be a thorough master, who in some respects quite surpasses Wolf. *Tiny Workers* is a good companion. It is full of facts communicated in easy and delightful dialogue. The sub-title well indicates one of the motives of the little volume, being this: "Many Little Rivals in the Animal World," which indeed they are; for here we have it anew made plain, that man can scarcely do anything that animals have not in some shape done before him—such as weaving, spinning, net-making, paper-making, basket-making, navigation, house-building, stone-hewing. The mantis, or leaf-insect, also has her place here, and the ants and bees represent the great principle of association, towards a perfect form of which human society is still struggling. The illustrations in this volume are very fine, and quite worthy to stand beside those of Giacomelli, though they are by other artists.

THE *CONGREGATIONALIST*.

The *Congregationalist* for November contains a portrait of the late Dr. Morton Brown, with a memoir eulogistic of the character of the deceased. In the "Causes and Cure of Dissent" will be found some stringent remarks on the proceedings of the Swansea Church Congress. This, in regard to the

Bishop of Winchester's remarks on re-union is admirable :—

It is very like the liberality of the British Government to Shere Ali. They were quite ready to be on friendly relations, provided he would accept their terms. Even Cetewayo might have had peace on similar conditions. It was necessary only that he should disband his army and recognise the supremacy of Sir Bartle Frere, and all would be right. We Dissenters have only to seek admission into the "apostolic ministry," that is, to confess that we and our fathers before us have been intruders into the sacred office, and penitently to repair our error as far as possible, and we shall be received into the Catholic Church, and allowed to retain our own chapels. His lordship does not understand how much we prize our freedom, or at how great a price we obtained it, or he would have understood how little of liberality there is in overtures meant to be conciliatory, but which would be insulting but for the misconception on which they are based.

Next come "Sunday Afternoon Readings," by the Rev. Joshua Harrison; a thoroughly good review of Canon Farrar's "St. Paul"; and articles on "Robert Browning," "The Imperial Policy of Elizabeth," "Work among the Hamlets"; and a humorously sarcastic paper entitled "Solomon Armstrong, the Armchair Politician"—very good and well put. The writing this month is characterised equally by catholicity and intensity.

BRIEF NOTICES.

Religion, Natural and Revealed. A Series of Progressive Lessons for Jewish Youth. By N. S. JOSEPH. (London: Trubner and Co.) The trustees of a fund left by will "for the promotion of certain stated objects in connection with the advancement of Judaism, finding the present work in accord with the views of the benevolent testator," have purchased the copyright in the hope and belief that it will prove a valuable text-book for the instruction of Jewish youth. We have read this book with great interest, and we believe it will be found acceptable to a much larger class of readers than those for whom it was designed by its author. Christians, as well as Jews, are deeply concerned to know what was the theology of the ancient Hebrews, and the opinions of devout modern Jews on the subject cannot be without their value. Much uncertainty exists as to the theology of modern Judaism amongst even well-educated Christians, and there is undoubtedly a wide divergence amongst Jewish teachers. Here we have a really authentic statement from an orthodox Jew upon the revealed doctrines of his faith. The distinction between natural and revealed religion is carefully drawn, and, unlike what is generally supposed to be the case, the doctrine of immortality is established on both grounds. On miracles, prophecy, and "Israel's hope," the writer is fundamentally at one with Christians. Of the latter he writes as follows :—

To the Jew who understands the mission of Judaism, Palestine, his mother-country is not dead—is but in a trance. She will surely awake, and yet claim him as her own. To the Jew the restoration of the Holy Land is no empty phrase, and his prayers for the renewed glory of Zion are no unmeaning utterances; for with those hopes he associates the promised glories of the Messianic era and the regeneration of the entire human race; and thus prays not in selfish prayer for his own good, or even for the good of the chosen people alone, but, in the broadest spirit of philanthropy prays for a condition of things which will embrace the happiness of all mankind—an era of one religion, one God.

The Migration from Shinar; or, the Earliest Links between the Old and the New Continents. By Captain GEORGE PALMER, R.N., &c. (London: Hodder and Stoughton.) We opened this handsomely-printed volume with the expectation of finding history, or at least historical speculations on the peopling of the New World. But we have been greatly disappointed with it. The spirit of the writer and of the book is so bitterly controversial that all interest is lost in the inquiry. In his treatment of Scripture the author is a literalist of the boldest kind. He quotes Max Muller, Canon Farrar, and others on the origin of language, and on cognate subjects to disprove their statements by a reference to Genesis. Captain Palmer might surely have assumed that these writers are as devout students of the Scripture as himself. Recent scientific speculations in anthropology, evolution, and the origin of species, have aroused the anger of our author. It is a misfortune for him and his readers that he ever met with them. If reference to these inquiries and to the so-called science of religion could be taken out of this volume the remainder would be found always interesting and sometimes instructive.

Daniel and John; or, the Apocalypse of the Old and that of the New Testament. By PHILIP S. DESPREZ, B.D., Vicar of Alvediston, Wilts. (London: C. Kegan Paul and Co.) The author of this book belongs to the "advanced" school of critics who startled the world, now many years ago, by the volume called "Essays and Reviews." And the book is prefaced with an introduction of fifty pages by one of the essayists, the late Dr. Rowland Williams. Mr. Desprez believes that there is "evidence of an unanswerable kind," which "points to a later period than that of the Babylonian Captivity as the time of the authorship" of the Book of Daniel. This "transforms the book from a declaration by anticipation of things yet future, into an historical relation of past occurrences. It excludes the predictive element altogether." As to connecting the name of Daniel with the book, "in ancient times (we are told) authorship under false colours was adopted without any sense of moral or literary dishonesty. The end, in the opinion of pious men of old, justified the means, or rather the means themselves appeared unobjectionable, having the nature of a rhetorical imitation rather than a deception." Having discharged from the book all that is predictive, our author discharges from it likewise the element which might be supposed to be left, that of historic truth. The "deficiency" of our information respecting the period of the exile, he says, "is but ill-supplied by the miraculous stories which find expression in the Book of Daniel; the nature of the tales themselves, as well as the foreign dialect in which they are couched, appear to warrant the conclusion that they are of Chaldean origin and of an unhistorical character." As to the "Apocalypse" of St. John, we really do not think it worth our while to explain the position taken by Mr. Desprez, farther than by the quotation of a single sentence :—

The Apocalypse, as may be seen on the surface, demands an interpretation bounded by the horizon of the writer's own times, independently of the circumstance that such interpretation may impair the authority of the book, and place it in the same category with the Shepherd of Hermas or the Ascension of Isaiah.

All this by a clergyman of the Church of England, whose articles specify these very books of Daniel and St. John, as parts of that "Holy Scripture" which "containeth all things necessary to salvation," and declare this Holy Scripture to be "God's Word written." Mr. Desprez has added nothing that we can see to the rationalistic arguments with which we have long been familiar. "Human inventiveness in things spiritual or unspiritual," as Dr. Pusey has well said, "is very limited, and objectors of old were as acute, or more acute than those now; so that the ground was well nigh exhausted. The Jews had tried what pseudo-criticism could do against the prophecies as to Our Lord and His Church. German rationalism had been deterred from no theory in regard to Holy Scripture, either by its untenableness or its irreverence. The essays ('Essays and Reviews') contained nothing to which the older of us had not been inured for some forty years. Their writers asserted little distinctly, attempted to prove less, but threw doubts on everything. They took for granted that the ancient faith had been overthrown; and their essays were mostly a long trumpet-note of victories, won (they assumed) without any cost to *them*, over the faith, in Germany. They ignored the fact that every deeper tendency of thought, or each more solid learning, had, at least, done away with something shallow, something more adverse to faith. They practically ignored all criticism which was not subservient to unbelief." These remarks are as true now as they were when written. But we shall not pursue the subject. Those who are interested in it will find a full and exhaustive discussion of it in Dr. Pusey's "Lectures on Daniel," and a brief, but at the same time full *résumé* of the arguments *pro* and *con.*, in an able article in Dr. W. Smith's "Bible Dictionary," by Canon Westcott.

Honor Bright; or, the Four-leaved Shamrock. By the Authors of "Two Blackbirds," &c. (W. Wells Gardner.) There are some capital sketches in this tale—a tale for both boys and girls—especially of some sea-side adventures. But the "four-leaved shamrock" is somewhat far-fetched, and we could have done very well without it. It is forced into the tale rather than being an essential part of it.

A JOURNALISTIC MEDLEY.—In the early part of this the *Nineteenth Century* of the *Christian Era* a *Citizen* of the *World* strolled at night along *Pall Mall* on his way from *Belgravia* to *Whitehall*, accompanied only by the *Echo* of his footsteps. An old *Engineer* and soldier of the *Queen*, he had travelled by *Land and Water* the greater part of the *Globe*, and had, since his *Broad Arrow* days, fought under more than one *Standard*. Taking out his *Tablet* he stood and wrote as follows :—"The study of *Public Opinion* offers a wide *Field* for the intelligent *Spectator* and *Examiner* of the *Times* ——." At this moment a *Watchman*, who had been a close *Observer* of his movements, approached and said, "Come, my noble *Sportsman*, you must move on!" "And what if I refuse?" demanded the other, standing like a *Rock* with his back against a *Post*, immovable as *Temple Bar*. "To be *Brief* with you, my friend, I shall in *Truth* stay here a *Week* if I think proper." "Well," rejoined the *Civilian*, "I am the appointed *Guardian* of this thoroughfare *All the Year Round*, and I protest against you making any *Sketch* or *Record* here! Are you a *Builder*?" Instantly a grasp of *Iron* was laid on his arm. "Do you wish me to *Punch* your head?" asked the *Traveller*. "Oh, no," replied the other, all in a *Quiver*, "pray don't, I was only in *Fun*."

THE LIBERATION MOVEMENT.

MEETING AT BRADFORD.

The annual meeting of the Bradford branch of the Liberation Society was held at the Mechanics' Institute last Friday evening. Mr. Alfred Illingworth, one of the accepted Liberal candidates for the borough, presided, and Mr. Carvell Williams attended as a deputation from the London Committee. They were well supported on the platform.

Mr. ELIAS THOMAS, secretary of the branch, read a report of the proceedings of the local organisation during the past year. With regard to the borough of Bradford and this question, he supposed all Liberals would feel thankful that they had the prospect of being represented in the next Parliament by one who was altogether one of themselves—(applause)—one who would be no unworthy successor to their former honoured representative. (Applause.) As to Mr. Forster, supposing that he was able to do what he (Mr. Thomas) thought every Liberal ought to do—vote for Mr. Osborne Morgan's Burials Bill and the disestablishment and disendowment of the Scotch Church—then it was the duty of all Liberals to use every effort to secure the return of those two gentlemen. (Applause.)

The CHAIRMAN then addressed the meeting. It could not, he said, be doubted that the controversy which had been going on for a long time as to the relationship of Church and State had made great progress. Less than forty years ago the whole question seemed to be in a mist. There was only here and there a solitary individual, in the habit of thinking for himself, who had clearly grasped the question of the union of Church and State. Thanks to their friend Mr. Miall—(applause)—after those dark days when religious equality had few able exponents, the question was put before them in such a manner that in the end it became intelligible to the great mass of his countrymen; and to-day they rejoiced at the advanced stage which the question had reached. So far as Ireland was concerned they had now religious equality, and attention to that country, with a view to any further change, was no longer demanded. In Scotland disestablishment was rapidly becoming the practical question of the day. (Cheers.) If they were prepared to give their whole time and thought to domestic affairs, there were few people who would doubt that the disestablishment of the Scotch Church would be one of the prominent questions before the Liberal party, and which it would be impossible for Liberal leaders to ignore. Referring to the Scotch Patronage Act passed in 1874, which was a measure designed for the purpose of "dishing" the Free Church in Scotland, and to give power to members of the Established Church to manage their own affairs, and to remove grievances which had been in existence before the disruption, Mr. Gladstone said that by means of that Act the controversy of disestablishment, which had been almost wholly asleep beyond the Tweed, had been raised into an activity and force which might make it the leading Scotch question at the next general election, and even to a limited extent in England. It was not, of course, to be denied that the largest question of all—the Established Church in England—was not so far advanced; but they could congratulate themselves upon the extraordinary strides which had been made with regard to disestablishment in England. In all the large constituencies, almost wherever Liberals were sent to Parliament, members were fully pledged to the principle of religious equality. At Birmingham all the three members were active supporters of the disestablishment movement; and at Glasgow the three members were prepared to apply disestablishment to Scotland at the first fitting opportunity, and also looked forward to the time when disestablishment in England must follow. At a special contest in Manchester, when Mr. Jacob Bright was returned, no question was more freely discussed than disestablishment. At Leeds, Mr. Barran, an avowed champion of disestablishment, was elected. (Cheers.) He might also refer to Bristol, Leicester, Hackney, and many others, where the same position had been taken up. Referring to the attitude of Churchmen, Mr. Illingworth said that in many quarters intelligent Churchmen were coming to the conclusion that disestablishment, although they hardly would welcome it, was the only thing that would remedy the evils with which the Church was afflicted. Mr. Illingworth next referred to the proceedings of some recent Church meetings, as showing that it was hopeless to look for a satisfactory settlement of this question otherwise than by disestablishment. Some spoke of comprehension, but they did not find Churchmen prepared to make any concession to Dissenters. Disestablishment was the only course that could be taken to secure religious equality; and however much, as Christians, they might deplore the diversities and disunion which existed, it was better that they should exist split up into a number of sects than that there should be union brought about by coercion on the one hand and bribery on the other. (Applause.)

The Rev. C. A. DAVIS (successor to Mr. Chown), in moving a resolution appointing officers for the ensuing year, said he was glad to make his first speech on a Liberation platform in Bradford, and an effective speech it proved.

Mr. W. BOOTH seconded the resolution, and remarked that Parliament had sufficient work to

do without having to settle the affairs of the Church.

Mr. CARVELL WILLIAMS, who was introduced in eulogistic terms by the chairman, and was warmly received, then delivered an address. He said that there was a time for all things, and it appeared to be the general conviction of the Liberal party in this country that this was the time for ejecting the present Government from office—(applause)—at least so soon as the Government would afford them the opportunity of doing so. (Laughter.) They knew that for the accomplishment of that object the foreign policy of the Government, their colonial policy, their domestic policy, and their financial policy, had been so mercilessly criticised that they had scarcely a rag left to cover their reputation. Notwithstanding all that had been said with regard to their sins of omission and of commission, their deeds and their misdeeds, there was one department of their proceedings which, as it seemed to him, had not received all the attention which it deserved, and to this he thought they might very fittingly give their attention that night. He was not going back over the whole existence of the present Parliament. He simply wished to call their attention to some incidents which had occurred during the last three years only During that time the Government had created six bishopries, for which very few people asked; it had destroyed a University; it had dipped deeply into the Irish Church surplus, and it had bungled over the Burials question. At present only two of the six bishoprics had come into existence. A provision had been made for the creation of four additional bishoprics when Churchmen themselves found the money. (A laugh.) Having described other absurdities involved in such creations, the speaker referred to the Irish Church surplus. It had been said that Tory financiers, when they came into office, lived for a long time on the victuals found in the cupboards of their predecessors. That had been true with regard to the present Government, who had shown a very great readiness in snapping up and applying to its own purposes the surplus which had been created by other people. The whole of the surplus created by Mr. Gladstone disappeared, and now the Irish Church surplus was in course of disappearance at the hands of a Tory Government, and if it were possible for the Government much longer to remain in office he supposed the whole of it would disappear. The Irish Church Commissioners had had to borrow money, and some time would yet elapse before the surplus was in their hands and available for national purposes. The Government could not, however, wait until it was in hand but had appropriated a million for intermediate education in Ireland, and 1,300,000*l.* to pension national school teachers in Ireland. In each case the Government brought forward their measures at the fag-end of the session, and they were carried without adequate discussion. When the Irish Church Act was passed Parliament enacted that the surplus should be applied for the relief of suffering and calamity in Ireland. That clause stood unrepealed at the present time, and the Government had in that matter, as in others, virtually set aside an Act of Parliament. He proceeded to condemn the mode in which the Government had dealt with the Irish University question, and especially the destruction of the Queen's University. What was to take its place? That was difficult to say, for the scheme was to be framed by a senate not yet nominated. In a few days, when the charter of the University had been issued, we should have the names of the gentlemen who were to be the members of the senate, and. if rumour spoke correctly, one-half of them would be members of the Roman Catholic Church, and the probability was that the majority of the senate would further the interests of the Roman Catholics in connection with the Irish University. The senate had to frame a scheme for the granting of prizes to successful students, and upon that the character of the whole measure would largely depend. In connection with this question of University education in Ireland the Government had displayed considerable cleverness; but he could not compliment them in a similar way in connection with their proceedings in relation to the Burials question. The speaker then described the conduct of the Government in connection with their own Burials Bill, and those of Mr. Balfour and Mr. Monk, and especially condemned them for supporting Mr. Marten in smuggling his bill through the House of Commons. He also referred to the flaws in the Act, which would to a large extent make it unworkable. He next referred to the approaching general election, and expressed pleasure at the prospect of seeing Mr. Illingworth again in Parliament. He said that it was not necessary that ecclesiastical questions should be put upon the shelf in order to secure the return of a Liberal majority; nor put in the background the men who had been conspicuous in their agitation. Where would they find the staunchest and truest Liberals but in the ranks of the Liberationists? It was necessary that the new Parliament should be composed of men who had some acquaintance with the ecclesiastical questions which must needs come before them. If not, there would be some Liberal members who would take advantage of the fact that these questions were never pressed upon their notice at the general election, and they would profess to believe that the nation cared nothing about them. If the new Parliament did not receive the right impetus in regard to ecclesiastical topics it would be in very great danger of going in the wrong direction, and if he wanted to point to any fact in confirmation of that he would refer them to the speech which had been delivered by Mr. Childers in a neighbouring borough. Mr. Childers accepted the challenge thrown out by the Tory party, and attempted to sketch a Liberal programme which would embrace domestic legislation as well as the foreign policy of the Liberal Government, He succeeded, the *Spectator* told them, in producing a programme which would thoroughly satisfy all mild and moderate Liberals. But what about other Liberals who were not to be described by those epithets? It was not the mild or moderate Liberals who would bring the Liberal party into power. (Hear, hear.) He ridiculed Mr. Childers' idea that the Liberal party should set about the abolition of the sale of livings, and the redistribution of Church revenues, and pointed out the impossibility of doing either so long as the Church remained established. The Church, if reformed at all, must reform itself, and to reform itself it must be free from State control and dispense with State patronage—in other words be disestablished. Mr. Williams closed by describing the advantages to the Church which disestablishment would involve.

The Rev. T. G. HORTON then moved:—

That, in view of the approaching general election, it is the opinion of this meeting that while it will be the duty of the friends of religious equality to have regard to their electoral position in the several constituencies, and to the questions of pressing political importance which will have to be decided by the country, they should exert themselves to the utmost to secure the return of candidates favourable to disestablishment, and also avail themselves of the opportunity afforded by a general election for urging upon electors the necessity for abolishing the remaining Church Establishments, and especially for giving effect to the wishes of a majority of the Scottish people by early disestablishment of the Church of Scotland.

He did not understand the resolution to signify that they were to recommend their friends throughout the country to seek to pledge every candidate to support disestablishment and disendowment of the Church; but as he understood Mr. Williams and that resolution, they felt that they ought not to shelve the question. In that sense they were hardly to be charged with wishing to divide the Liberal party. Who were dividing the Liberal party? It was Liberals like Mr. Childers; they were the source of the weakness of the Liberal party. Mr. Horton proceeded to refer to the reasons given by Mr. Forster for not supporting the disestablishment of the Church, and concluded by urging that as the Church of England had always been considered the stronghold of Toryism, it ought to be part of the programme of Liberal politicians to oppose the maintenance of the Establishment.

Alderman JOHN HILL seconded the motion, which was supported by the Rev. W. R. SUNMAN, who thought the question at present was a matter of expediency, and they should look at what was the pressing political question which presented itself before them. His impression was that the pressing question was how to get the Government of this Empire out of the hands of those who at present hold it.

The Rev. Dr. FRASER proposed a vote of thanks to Mr. Williams for his address, and to Mr. Illingworth for presiding, and for the intelligent and devoted efforts of those gentlemen to secure the liberation of religion from State patronage and control.

Mr. ELIAS THOMAS seconded it, and Mr. Williams and the chairman briefly replied.

MEETING AT DUNDEE.

We learn that one of the best disestablishment meetings ever held in Scotland took place in the Kinnaird Hall, Dundee, on Monday night, when there was a very large audience. The various denominations of the town were influentially represented on the platform and in the list of speakers—which included Mr. Edward Jenkins, M.P., Mr. Carvell Williams, and the Rev. Dr. Wilson, of Edinburgh (Free Church). The speaking was not only of an able, but of a decided character, and one of the resolutions affirmed that the disestablishment of the Scotch Church ought to form a part of the Liberal programme, and to be pressed at the general election.

EXCITED MEETING AT HORSHAM.

The Sussex papers of last week give great space to the proceedings of a Liberation meeting held at Horsham on Wednesday last, when Mr. Fisher represented the Liberation Society, and Mr. Chambers the Church Defence party. The *Sussex Daily News* says:—"The Assembly Room of the King's Head Hotel was crowded by all ranks of society, and scores of ladies filled the front seats. The staircases leading to the large room were also packed with people, who could not gain admittance, and the meeting was certainly one of the largest and most enthusiastic gatherings ever held in Horsham in connection with the subject debated. All the leading clergy, and most of the professional gentlemen of the town were present, and the Dissenting ministers were either on the platform, or among the crowd in the rooms. Mr. E. Ellis, of Guildford, presided, and was supported by the Revs. T. W. Scott (Unitarian), W. A. Clark, and Messrs. J. Harrington-Geary and J. Caamp. In the front seats among the clergy were Colonel Aldridge, Dr. J. S. Bostock, Dr. E. I. Bostock, Mr. Ramsden, and, indeed, the chief representative families of Horsham. In opening the proceedings the chairman seemed to be somewhat confused by the presence of such an overwhelming audience of Church people, but he addressed himself to such a closely worked phalanx of opponents in a very graceful and courteous manner. As soon as he began to mention the subject under discussion, it was evident from the signs of prelimimary disapprobation among the audience that the Liberation Society would not have a very smooth time of it at Horsham. Even the ladies seemed to 'look daggers' at the little party on the platform, who were about to expose the seamy side of the Establishment, and touch Church traditions and sentiment in a tender part.

"The Chairman, amid much whistling in the back seats, proceeded to explain the real objects of the meeting, which, he said, were very important; but he did not expect perfect agreement from such an audience. But he only asked for fair play for Mr. Fisher, the lecturer. (Cheers.)"

Mr. FISHER, it is said, rose amid cheers, groans, and counter-cheers. He asked for a calm hearing, but it is certain that he did not get it. The *Horsham Advertiser* gives the fullest report of his address, which was interrupted by frequent exclamations of "Oh! oh!" with hisses, and Mr. Fisher was also plainly told to "Go home." We give a specimen:—

On resuming, he said that the Church of England was a Protestant Church, and it was exceedingly to be desired that nothing should be done to injure it in that character (Loud and prolonged cheers.) He was glad they were at one on that point. (A voice: "Keep on like that and we will hear you till to-morrow morning.) Any constitution could send a Roman Catholic, a Jew, or an atheist to Parliament, and this man would have a voice in the government of the Church. By disestablishing the Church the governing power would be put into the hands of men who loved the Church, and men who are acquainted with the best means of doing its work. Now, something had been said about the voice of the Church—(hisses)—the voice of the Church was as impotent as the hisses that came from the boys down at the corner of the room. (Cheers and hisses, cries of "Get out, you heathen," "Go home," "Sit down, you radical," and general confusion.)

The Chairman rose to order and asked for a fair hearing for the lecturer amidst a great noise, in which some one threw a lighted cracker into the room, which added to the uproar.

Mr. Fisher resumed, but the report says "he had spoken for over an hour, and his speech was interrupted at almost every sentence" until at last the chairman appealed to the meeting as to whether Mr. Fisher should continue or not. Eventually, amidst many exclamations, Mr. Fisher sat down.

Mr. G. F. CHAMBERS, of old Church-rate defence notoriety, replied. He made a speech which, if distinguished by nothing else, was apparently acceptable to the audience. The *Sussex Daily News* adds:—"Mr. Fisher rose to answer the criticisms of Mr. Chambers, and dwelt at some length, amid many expressions of popular excitement and feeling, on the defects and abuses in the Church. Mr. Chambers moved 'That this meeting believes that the Church of England is a great national blessing, and declines to plunder her.' (Loud and uproarious cheers.) Colonel Aldridge seconded the resolution, and said the present meeting was such a rallying of all classes of Churchmen for the defence of the Establishment, that they must really thank Mr. Fisher for coming amongst them that night. On a show of hands the motion of Mr. Chambers was carried by acclamation, all the ladies holding up their hands and clapping in favour of the resolution. Mr. Chambers then called on the audience to sing 'Rule Britannia,' which was at once taken up in a general chorus, mingled with counter-cheers, and some attempts at hissing in the body of the room. Whilst the audience was still in a state of commotion, the Rev. J. F. Hodgson (Vicar) stepped upon the platform and announced that Mr. Chambers would shortly visit Horsham and lecture at length upon the history and legal bearings of the Church as a State Establishment, and the origin of its various endowments. (Loud cheers.) Mr. Fisher again spoke, contending that the principles he had been advocating would ultimately triumph. (Cheers and cties of 'No, never.') The meeting did not conclude until after eleven o'clock, and was throughout very excited, but, upon the whole, good-humoured. Mr. Fisher's fine intellectual oratory was highly spoken of by all parties."

OTHER MEETINGS.

SUTTON.—Scandals in the Church have brought the disestablishment question to the front in this Lincolnshire village, where the parson was lately burnt in effigy. A good disestablishment meeting was held on Tuesday, Oct. 28, under the presidency of the Rev. Mr. Sellas, of Holbeach, the Rev. J. H. Lummis lecturing on "The Ripened Fruits of the Disestablishment Campaign." The lecturer was heartily received and warmly thanked.

WALPOLE.—Mr. Lummis was here on Thursday, Oct. 30, when he addressed a meeting largely of labourers, who gave the utmost attention to the arguments he advanced. These men have lately shown their independence and power in the second election of the School Board, putting the clergyman, a brother of the West Norfolk M.P., with his churchwarden at the bottom of the poll, and triumphantly carrying their majority in the persons of three Primitive Methodist local preachers.

HOGNASTON CHURCHYARD CASE.

The *Derby Mercury* lately reported that at the Ashborne Petty Sessions, Saturday, October 18, before R. H. Frank and R. H. Goodwin, Esqrs., the Rev. Thomas O'Grady, vicar of Hognaston, appeared in suppport of a summons against Joseph Webster, of Hognaston, carrier, for trespassing in the churchyard after notice requiring him to refrain

from doing so. Mr. Brittlebank appeared for the defendant, and, admitting the facts, contended that the case did not come within the section of the Act under which the summons was issued, namely, 24 and 25 Vict., c. 97, sec. 52. The Clerk to the Justices produced the case of Evans *v.* Smith, 38, J.P., 85. The defendant was convicted in a penalty of 6d. and 19s. 1d. damages and costs, to be paid within seven days, or defendant to be committed to prison in default. Defendant said he should refuse to pay the money.

Here is Mr. Webster's own account of this affair, written to a friend at Nottingham :—

Hognaston, Oct. 20, 1879.

DEAR FRIEND,—Saturday last I was summoned to appear before the Ashborne Bench, and was fined 6d. and costs, amounting to 19s. 6d., the alternative being a fortnight in Derby Gaol, for going into our parish churchyard to watch the rebuilding of the church and have a bit of chat with the masons. I received a note from the vicar, forbidding me to go in. I went in again, considering I had a perfect right to do so as a freeholder and a parishioner, whose family has resided in the place over 400 years, and many people go in the same as me, but you see I am a Liberal, and superintendent of a Dissenting Sunday-school, which far outnumbers the Reverend's school. The Reverend, before the case came on for hearing, lunched with the chairman of the bench. I refused to pay the money, but they granted me a week to pay, thinking, as they said, I should cool down, but I think that by going to gaol I should best serve the cause of our party, and would toll afresh the knell of a dying State Church, which I believe to be the greatest curse of England at the present day. According to the ruling of the bench a parishioner has no right in the churchyard only by consent of the parson. The Churchpeople are disgusted with it, even some of the clergy are ashamed of it. I hope you will see some of your friends and let me know what you and they think about it, as such a case was never heard of before, and send me your advice, and whether you will be at Derby on Friday, and where I shall see you. There were several people, and some Church folks, who wanted to pay for me, but I would not allow them to do so. I am the only one in the parish who dares stand up and tell the clergyman to his face what I think of him and his Establishment, so if I am alive next Sabbath Day I shall either be in Derby Gaol or superintending the largest Sabbath-school in Hognaston. There is where the shoe pinches, and by the help of my Lord I shall stand up for my principles, for I know He who is for me is more than all that can be against me.

Yours faithfully,

JOSEPH WEBSTER,

Carrier and Provision Dealer, Hognaston, Ashborne.

On Oct. 25 Webster expected to be called upon, but the magistrates gave him plenty of time in which to pay the fine; but, failing to do so, he was committed on Saturday last to prison. On Monday the London *Echo* contained the following :—

On Friday and Saturday the *Echo* detailed facts incidental to the conviction of Joseph Webster, of the parish of Hognaston, for trespass in the churchyard. As a parishioner he claimed the right of way therein whenever the gates were open. This the Rev. T. O'Grady, the vicar, forbade, and did so in writing. Webster asserted his right, and O'Grady accordingly summoned him before the magistrates at Ashborne. On Oct. 18 Webster appeared before the two gentlemen, Mr. R. H. Frank and Mr. R. H. Goodwin, who honour Derbyshire by holding Her Majesty's commission of the peace; and, although he pleaded legal right, these two Bœotian magnates fined Webster 6d. damage to the grass (on ground, forsooth, trodden hard by workmen engaged in rebuilding the church), and 18s. 7d. costs, or in default seven days' imprisonment. Webster declined to pay, or to allow his friends (Churchmen and Dissenters both being of the number) to do so. On the 25th he expected to hear from the magistrates, but did not, and it was presumed that these justices had thought better of their judgment. Not so on Saturday last Webster was called upon to pay, and, in default, was locked up. To-day a petition is being signed to the Home Secretary for his release. Has the fact of Joseph Webster being a Primitive Methodist and a Liberal, and moreover the superintendent of a Sunday-school more largely attended than O'Grady's, got anything to do with this conviction?

We have since learnt that on Saturday evening Webster was released involuntarily, some friend having paid the amount of the fine and costs.

ECCLESIASTICAL MISCELLANY.

ANOTHER NEW BISHOPRIC.—On Thursday a meeting was held at Lincoln for the purpose of considering the advisability of dividing the extensive diocese of Lincoln and establishing a new diocese, to be known as the bishopric of Southwell. The Bishop of Lincoln presided, and resolutions in favour of the proposed division were carried.

MARTIN *v.* MACKONOCHIE.—The Dean of Arches, says the *Record*, has fixed Saturday, the 15th November, to hear the application that the suspension for three years decreed against the Rev. A. H. Mackonochie in this case may be issued and published. It will be remembered that the publication of the decree was stopped by the decision of the Court of Queen's Bench, which was overruled by the Lords Justices on appeal.

THE SUPPORT OF FOREIGN MISSIONS.—The annual summary of British contributions to 67 societies for foreign mission work during the financial year 1878 shows an increase in the sums contributed to the majority of these societies, but seven or eight societies have received so much less than in 1877 that the grand total is 28,000*l.* below that of the previous year. The summary is as follows :—Church of England missions, 473,110*l.*; joint societies of Churchmen and Nonconformists, 164,900*l.*; English Nonconformists societies, 290,844*l.*; Scotch and Irish Presbyterian societies, 133,601*l.*; Roman Catholic societies, 4,489*l.*; total, 1,071,944*l.*

THE IRISH CHURCH CURATES.—At the Dublin Synod of the Irish Episcopal Church on Thursday, the Attorney-General for Ireland said he would use his best exertions to secure the redress of the grievance of the minor incumbents and curates who ask for a part of the Church surplus as compensation for the injury to their prospects by the passing of the Irish Church Act. He remarked that the extent of the grievance could not have been anticipated at the passing of the Act, and was only now being realised. A resolution was also adopted calling for a speedy settlement of the Divinity school question on the basis of the "appointment of a governing board on which the Church, the University, and the Divinity school itself will be duly represented."

SUNDAY ART EXHIBITION.—On Sunday the fifth of the series of Sunday Art Exhibitions under the auspices of the Sunday Society was opened at the Aldersgate Gallery of Paintings. The gallery is in Hamsell-street, a narrow thoroughfare near Barbican. There are many fine paintings in the gallery, including specimens of the art of Murillo, Rubens, Raffaele, Paul Veronese, Correggio, Titian, Salvator Rosa, Guido, West, Tintoretto, and Rembrandt; but the light is bad, the pictures are in many places huddled together, and the space for visitors is exceedingly limited, though the gallery occupies three floors. The inspection of the pictures on Sunday was diversified by two short addresses, one by Sir Arthur Hobhouse, and the other by the Rev. W. Rogers, Rector of Bishopsgate. Both gentlemen replied to the objections usually urged against the opening of art galleries on Sundays, and recommended persistence in petitioning and in agitation. The rooms were inconveniently crowded, the visitors apparently being mostly working men and their families. The exhibition will be open on every Sunday in November.

MARTIN LUTHER'S WILL.—Some time ago the Evangelical Church in Hungary believed itself in possession of the original last will and testament of the great Protestant reformer Martin Luther. The genuineness of the document was, in fact, attested as undoubted by a special commission appointed to determine that question. The members of this body, however, did not consist of historical scholars, but chiefly of noted members of Parliament. Accordingly, before long it was shown, upon the evidence of Professor Ranke's researches, that the only real testament of Luther—that which he had written with his own hand—is, as a matter of fact, in the Heidelberg Library, and is there kept in a glass case for the inspection of visitors. It has also been satisfactorily proved that the will in the possession of the Hungarian Evangelicals, though written in a hand exactly like Luther's, is not his, but is the will of one of his disciples, Honterus, who introduced the Reformation into Transylvania, and who made a true copy, even to the very characters, of the last will and testament of his master.

THE UNION OF CHURCH AND STATE.—On Sunday in many of the City churches the subject of the union of Church and State was dealt with by the preachers, as desired by the Council of the Church Defence Institution, it being National Church Sunday. At St. Paul's Cathedral in the afternoon Canon Gregory was the preacher, and the service was attended by several of the vice-presidents, the chairman (Mr. H. C. Richards), and the hon. secretary (Mr. Henry Wright). After stating that the Church was not formed to do the work of individuals but to instruct them in truth and preserve them from error; and whilst baptism was the form of admission to the visible church, anathema was its mode of expulsion; the co-operation of Church and State in England, he said, had been altered, if not destroyed, and our churches and churchyards, the gift of our forefathers, were yet to be demanded; for in an age of liberty all that was superior was demanded for destruction. The duty of Churchmen was not to imperil the safety of the Church by seeking rash changes.

THE BISHOP OF GLOUCESTER ON EVOLUTION.—Bishop Ellicott resumed his triennial visitation on Wednesday at Stow-on-the-Wold, the subject of his charge being "The Being of God as evinced by the Moral Law." The bishop brought his visitation to a close on Thursday at Campden. The leading subject of his final address was "The Evolutionary Hypothesis." He contended that the keystone of the arch of this theory was not secure. Before natural selection could be accepted as working the wonders which are credited to it we had in the first place to account for the existence of genera and species, and an attentive consideration of the details of the theory revealed the exceedingly large part which is assigned to that ever-welcome factor in theoretical cosmogonies—timely chance and convenient accident. Nor must it be forgotten that the positively boundless amount of time that the theory is forced to demand is not by any means forthcoming, while scientific men are very far indeed from agreed as to the scope and application of the theory of evolution, and as to the correctness of extending it to the vegetable world. His lordship then justified his selection of this subject for his visitation charge, and concluded with an earnest hope that a careful study of it would enable the clergy to combat the error of unbelief now so prevalent.

THE REV. BALDWIN BROWN AND THE MACRAE CASE.—The Rev. Baldwin Brown, ex-president of the Congregational Union of England and Wales, has written to Mr. Macrae a letter bearing upon the question between the minister and the United Presbyterian Church. Mr. Brown, in the course of his writing, says :—"Such a protest as you have entered, at such a cost, against what must in time be seen to be not only a 'terrible,' but an incredible dogma, cannot, it seems to me, fail to bear large and lasting fruit. It is idle for us to bemoan the prevalence of unbelief, and of carelessness or contempt of the truth, while by our preaching or by our standards we uphold a dogma which those not exercised in the sphere of theological controversy feel with strong, sure instinct to be radically at variance with the central truth of the Gospel—God is love. . . . . May God grant that you may be enabled by His grace so to make full proof of your ministry in this new and anxious position in which you find yourself placed, by proclaiming in all its bearing the eternal and infinite love, that you may commend yourself as an able minister of the New Testament, not of the letter which killeth, but of the spirit which giveth life, to the honoured and beloved brethren in the church from which you have been constrained to go forth, whose hearts are open to the evidence; while at the same time, by the well-being and the well-doing of the church and congregation of which you are taking the oversight in the Lord, you put to silence the ignorant condemnation of 'foolish men.'"

A STORY OF THE SALE OF A LIVING.—The Archbishop of York told the following story at the York Diocesan Conference on Thursday :—What happened in this diocese in one case was this—A living was bought and the presentation was sent down to him with a great number of papers. Amongst the rest was a letter which was opened like the rest, having apparently been sent with them for his (the archbishop's) secretary to read. It was a very curious letter. It said—"Dear Dick :—I have bought the living and paid for it. You go as quickly as possible and get instituted, before the thing is much talked about; and there is an end of it."—(Laughter.) He directed his secretary to ask an explanation of this very short letter. There was a pause of three weeks, and at the end of it a solicitor wrote back to beg that he might be furnished with the letter. In these latitudes, however, they did not part with original documents—(laughter)—and they told him so. A fortnight elapsed, and the same solicitor wrote for a copy of the letter, which, they rejoined, after the explanations would be given him. It was by a pure accident that this matter was found out, and if the gentleman had burnt the letter instead of sending it, they would have known nothing about the plan. He prevented the transaction as a matter of course. The waiter in the York refreshment room, two days before the man was to be instituted, was the witness of that deed; and between the glass of sherry the living was to be bought, and before the end of the week the man was to be in it. That was the kind of action that brought scandal on the Church. (Applause.)

THE BISHOP OF LONDON'S CHARGE.—On Friday, under the dome of St. Paul's, the Bishop of London delivered his third charge to the clergy and laity of his diocese. Among the many topics referred to was the necessity of more clergymen, but, observed the right rev. prelate, "an increase in the numbers the clergy will avail little without a corresponding increase in the means for maintaining them. A large proportion of the incumbents of populous parishes in London have incomes not exceeding, and too often below, £300 a year, and this subject to deductions, sometimes for rent, always for charities, and frequently for the expenses of public worship and the repairs of the fabric." He noted with satisfaction that there were now 3,000 lay helpers employed in the Church, and 144 laymen held his own commission as readers. Referring to education, he insisted on the necessity of retaining denominational schools and making their religious education thorough, remarking: "Birmingham is, I suppose, not less enlightened than London; and we may have hereafter a School Board which shall exclude the Bible from its schools, and doubt whether it is right even to teach morality. The most powerful check, probably, upon such a disastrous movement in the metropolis will be the co-existence and rivalry of efficient denominational schools." The bishop criticised the tendencies of the Broad Church to extreme latitudinarianism, and the High Church as retrogressive, especially in respect to auricular confession. He regretted the adoption in some of the sisterhoods of rules and regulations which were alien to the mind and practice of the Church of England.

JOHN DUNN AND THE MISSIONARIES IN ZULULAND.—John Dunn has caused publicity to be given to an explanatory letter, written by him to the Rev. Robert Robinson, Church of England missionary at Kwamakwaza. It is dated Euhlyoine, Sept. 26, and is as follows :—

Dear Sir,—As from the tone taken regarding my action concerning missionaries taking possession of their stations in the territory of which I have been appointed chief in Zululand, I write, and beg you will make it public, that my intentions have been wrongly misconstrued, and that my object is not in prohibiting mission work, but to have the work carried out on a firmer and more useful system than most missions have formerly done. My intention is to encourage the people under me, as well as to advise other chiefs also to do so, to take advantage of the learning and arts of the white people. I may also state that my intention is not to allow anyone to take possession of any place if he does not acknowledge my authority.—I am, J. R. DUNN.

The *Times* correspondent at Capetown says :—"I hear that Dunn means to make industrial training a condition of mission work, but the fear is that being a polygamist himself, and having adopted habits of barbarism, he will eliminate the religious and moral element unduly out of his plans. Notice has also been taken of his avowed intentions to

influence other chiefs. The chief Gause, whose district adjoins his own, welcomed back most heartily Mr. Robertson to his old station, until, after an interview with Dunn, he changed his tone, and now says that he does not want to have anything to do with missionaries. Some of his kraals, which were situated in John Dunn's territory, were peremptorily ordered by the latter to be shifted over his boundary. I now hear that Gause has asked Dunn to take charge of his territory too, and it is more than probable that he will aim at being the virtual King of Zululand."

LORD CARNARVON ON PREACHING.—At the Diocesan Conference at Winchester on Thursday the Earl of Carnarvon read a paper "On Promoting the efficiency of preaching in the Church of England, and its practical value as an instrument of Church work." In our English sermons (said his lordship) there were to be found some of the finest examples of eloquence, reasoning, and composition. Preaching in the early ages was not confined to the clergy. Up to the tenth century, the monks, who did the most effective preaching, were not in orders, and within the last few years lay readers had very wisely been revived. In London, said the noble earl, and other large towns there has been an improvement of late years, and vast audiences are now gathered together to hang on the lips of an eloquent preacher where till recently there was a sleepy service and congregation. I will venture to indicate some few amongst many points to which I think attention may not unfitly be devoted. I will give the first place to what may seem a simple and humble agent, often much neglected, but which is of the highest importance—elocution and good reading. The absence of this art robs a good sermon of more than half its value, and the presence of it doubles the merit of an ordinary composition. The occasional change of key, the skilful inflexion of the voice, the varied intonations are quite as necessary to the preacher as they are grateful to the audience; and if this simple practice were more studied I apprehend there would be fewer cases of those disorders which are known by the vulgar name of a "clergyman's sore throat." He who is master of the art need not fear a comparison with the best of extempore preachers. Melville always read his sermons, yet so as to attract an overflowing congregation. I recommend the adoption at times of the use of printed sermons, of which English theology possesses splendid and noble compositions, wasted now to all but the student. Speaking of extemporaneous preaching, and quoting authorities for and against it, the noble earl said that extemporaneous preaching did not save labour, for it required, if well done, more thought and preparation than a written sermon. Whitfield prepared his discourses, Simeon used to write his out half a dozen times, and thus could deliver them with perfect ease and animation. Lord Carnarvon suggested the appointment of a certain number of selected preachers qualified by study to preach. Roman Catholics, Wesleyans, and Lutherans adopted such a system. The conference passed a vote of thanks to his lordship for his paper, and a resolution in favour of the views he had expounded.

LONDON SCHOOL BOARD ELECTION.

The triennial election of the members of the School Board of London takes place on the 27th inst. The Board consists of fifty members, apportioned as follows:—Chelsea, four; City, four; Finsbury, six; Greenwich, four; Hackney, five; Lambeth, six; Marylebone, seven; Southwark four; Tower Hamlets, five; and Westminster, five.

CITY OF LONDON.—Mr. Alderman Cotton, one of the four members, has announced his intention to retire. In his farewell address he expresses his satisfaction at the work already done by the School Board, and says that "in looking at the results we must bear in mind that a sufficient time has not yet elapsed to afford us the materials for forming a sound judgment of the practical effects of the new system." But, he adds, "the marked diminution in the number of juvenile criminals, and the conspicuous absence of idle children from the street, testify to a great change already effected in the right direction, and to tangible benefits conferred upon the ratepayers which they can well afford to pay for." Sir Francis Peake also retires. Mr. Henry Spicer, of the firm of Spicer Brothers, has, at the request of many friends, come forward as a candidate for the City. His claims to support are unusually weighty. Mr. Spicer has long given practical attention to the question of education. He says in his address:—"A ragged school superintendent of twenty years' experience, I have learnt something of the needs, habits, and capacity of the City Arab, for whose benefit the Education Act was primarily intended, and who is still the greatest difficulty in its application. My aim would be to secure the best attendance of this class, with as few applications to the magistrate as possible." He heartily accepts the general policy of the Board, while ready to promote real improvements, and by absolute fairness towards all creeds he thinks the religious difficulty is reduced to very small dimensions. We shall be very glad to find that Mr. Spicer is returned for the City division, in which case those who have worked so ably and zealously on behalf of the education of the poor of London will have a staunch and efficient coadjutor. Another candidate for this division is Mr. George Offer, who in his address says he has derived experience of the working of Board schools as a local manager during the last six years. He approves, in the main, of the past policy of the Board, and is favourable to economy when compatible with due efficiency. A third new candidate for this division is Miss R. Davenport Hill, who has been a manager of a certified industrial school for girls, and has had considera le educational experience. Sir John Bennett and Mr. Sutton Gover seek re-election.

CHELSEA.—The sitting members, Mr. J. B. F. Firth, Mr. Robert Freeman, Professor Gladstone, and the Rev. C. Darby Reade, are candidates for re-election. A new candidate is Mrs. Webster. Mr. Reade, in his address, states that experience of the important work of the School Board has shown the necessity of modifying the opinions in some cases which he formerly held, and he considers that the lines upon which the Board has proceeded during the past three years are a fair compromise between all parties, and have commended themselves generally to the ratepayers. His opinions on voluntary schools continue unchanged, and he considers it satisfactory that, while additional school accommodation has been provided by the London School Board for a quarter of a million of children, the accommodation in voluntary schools has increased from 262,259 to 274,451. The only voluntary schools affected by the Board's action have been those which were inefficient in building and instruction, so that the strongest supporters of voluntary schools could find no cause for complaint in this matter.

GREENWICH.—The Rev. Canon Money retires; Mr. H. Gover, Mr. J. E. Saunders, and Mr. G. B. Richardson seek re-election.

FINSBURY.—For this division the Rev. John Rodgers, M.A. (vice-chairman of the Board), Mr. Wilks, Mr. Lucraft, and Mr. Surr seek re-election. The first meeting in support of the claims of Mr. Rodgers and Mr. Wilks will be held on Friday evening next at Walters-road Schoolroom, Holloway, at eight o'clock. Mr. Lovell retires, and several new candidates have come forward.

HACKNEY.—This division and the School Board itself will lose one of its most valuable and indefatigable members by the retirement of Mr. J. Allanson Picton, M.A., after many years of laborious service. The general committee of the Borough of Hackney Liberal Association on Saturday issued a public notice that they have resolved to support the candidature of Sir Charles Reed, Mrs. F. Fenwick Miller, Mr. B. S. Olding, and Mr. H. R. Williams—the last-named an experienced promoter of ragged schools. Mr. Edward Jones, of Stoke Newington, one of the Hackney guardians of the poor, has issued an address to the electors, stating his intention to come forward as a candidate in the interests of economy.

LAMBETH.—Miss Muller is addressing a series of public meetings in this division, and is very influentially supported. In a letter referring to Miss Muller, Professor Fawcett says:—I shall make a point of coming to London to vote for Miss Muller, Mr. Kemp-Welch, Mr. Stiff, and Mr. Murphy. At the last election I voted for the three gentlemen I have just named, and as I entirely approve of the course they have taken at the Board, I shall certainly vote for them again at the coming election. The very large majority, however, by which they were returned makes it clear that, if the opinion of the constituency is not materially changed, the electors may, without any risk of endangering their chance of success, support a fourth candidate. I shall the more gladly vote for Miss Muller, because I think it very desirable that Lambeth, which is by far the largest School Board division, should have among its representatives at least one woman." On Monday Mr. Thomas Hughes, Q.C., presided over a meeting of the supporters of Miss Muller at Hawkestone Hall. A resolution approving this lady's candidature, and pledging the meeting to support her, was passed. Mr. Alexander C. Wylie, of Temple Gardens, addressed the electors at Boyson Hall, Camberwell. This gentleman is the nominee of the Lambeth Radical Association, and his address, which has been issued, states that amongst other points he is in favour of the total exclusion of the Bible from Board schools. Several questions were put to Mr. Wylie with reference to his views as to the extravagance of the School Board, and he promised to exercise a vigilant guardianship of the ratepayers' interests. He advocated a larger number of smaller schools in preference to the immense buildings at present erected.

MARYLEBONE.—At a meeting of the executive committee, at Grafton Hall, Sir Andrew Fairbairn in the chair, it was moved by Mr. James Benham, seconded by Rev. Brooke Lambert, and carried unanimously, "that this committee accept with much satisfaction the consent of Dr. Angus, the Hon. Lyulph Stanley, and Mr. James Watson, who have so earnestly and faithfully promoted the cause of popular education during the last three years, again to stand for the district of St. Marylebone; and the committee resolve to spare no exertion to ensure their return at the ensuing election." Mr. Collins retires. The Rev. J. Diggles is a candidate.

SOUTHWARK.—At St. George's Roman Catholic Cathedral, Southwark, on Sunday, the Rev. Canon Moore reminded the congregation that the day of election of members of the London School Board for the Southwark division was approaching, and that there was now a Catholic candidate, Mr. E. C. Corry, barrister-at-law, of Garden court, Temple, before the ratepayers. It was absolutely necessary to have at least one Catholic on the Board for this division, in which there were so many Catholic children, and it was the duty of those of the congregation who had votes to give them to the candidate of their own faith, who would watch over the interests of Catholic children, and prevent all unjust interference with the rights of voluntary schools. Miss Helen Taylor again stands, and has addressed one or two meetings in the Borough, at one of which she said that if the men on the Board had attended better to the money matters, the women on the Board would have had more time to attend to the little children. (Cheers.) Replying to questions, the candidate said the Board schools could be made free if the industrial schools were got rid of. Two candidates, Messrs. Bordman and Side, have come forward in the interests of economy, and for the purpose of "procuring an entire change in the constitution of the Board."

TOWER HAMLETS.—All the sitting members for the Tower Hamlets, Mr. E. N. Buxton, Mr. Thomas Scrutton, Mr. William Pearce, and the Rev. Joseph Bardsley, are candidates for re-election. Miss H. R. Downing is a new candidate. On Monday evening a public meeting was held at the Beaumont Institute, Mile-end, to promote the candidature of gentlemen before the electors desirous of representing the borough on the London School Board. The Rev. G. Davenport moved, and Dr. Kennedy, D.D., seconded, the following resolution:—"That this meeting desires to thank the candidates who have attended to-night for the explanation they have given, and at the same time express their hearty approval of the work of the School Board." The motion was carried with a few dissentients. The chairman of the Tower Hamlets Home Rule Association has issued a circular to the members urging on them to organise the ratepayers in order to secure the return of the Roman Catholic candidate—Col. Lennox Prendergast. This candidate admits that hitherto the School Board has acted with equity, but contends that "it is of vital importance to Roman Catholics that those who value religion should avail themselves of the statute law to obtain representation on the London School Board."

WESTMINSTER.—In Westminster the members seeking re-election are Mr. Sydney C. Buxton, Colonel Dawson Greene, Mr. C. Donaldson Hudson, and the Hon. George C. Brodrick. Mr. George Potter has resolved to become a candidate. Miss Edith J. Simcox has been invited by the Westminster Democratic Club to become a candidate.

A committee has been formed to promote the re-election to the London School Board of those members seeking re-election who support the "School Board policy" as defined three years ago, and to support the succession of such members in the place of those retiring. The committee also purpose to spread a knowledge of the work of the School Board throughout all districts.

ELECTION INTELLIGENCE.

FINSBURY.—At a meeting of the general committee of the Finsbury Liberal Association, held early last week at Myddelton Hall, Mr. S. D. Waddy, Q.C., M.P., president of the association, in the chair, the following resolutions were unanimously carried:—"That the secretary's report on the registration be received and entered on the minutes, and that the special thanks of the association be given to Mr. E. M. Fraser (hon. secretary) for the great attention and labour he has bestowed on the work, resulting, as it has done, in such a complete success. That this association tenders its sincere thanks to Sir Andrew Lusk, Bart., M.P., for having attended and explained his views, and, recognising his past services to the Liberal party, pledges itself to give him its hearty support at the forthcoming general election. That this association, considering that Mr. W. M. Torrens's conduct during the present Parliament has not represented the views of the Liberal party of the borough, declines to give him its support as a candidate for the representation of this constituency. That Mr. Arthur Cohen, Q.C., be invited to meet this committee with a view to his contesting the borough at the forthcoming general election." At the recent registration the association sustained 1,264 out of 1,390 new claims. Sir Andrew Lusk, M.P., addressing a meeting of the electors on Friday evening, professed an undivided allegiance to the Liberal party under the leadership of Lord Hartington. A vote of confidence in the hon. member was passed.

ASHTON.—Mr. Bompas, Q.C., has been provisionally selected as the Liberal candidate for Ashton-under-Lyne.

HARWICH.—Colonel Jervis will not seek re-election in consequence of the state of his health. The Conservative candidate is expected to be Sir John Kelk. Colonel Tomline has come forward as the Liberal candidate.

MIDDLESBROUGH.—Mr. Isaac Wilson, M.P., has intimated that in the event of a dissolution he would not seek re-election. It was decided at a meeting of the Liberal Association to ask Mr. Wilson not to adhere to his resolve if the dissolution should occur at a somewhat distant day.

SOUTH WARWICKSHIRE.—Earl Compton, eldest son of the Marquis of Northampton, may probably be brought forward as a Liberal candidate at the next election.

WEST RIDING.—Mr. Joshua Fielden, one of the Conservative members for the Eastern Division of the West Riding of Yorkshire, has expressed his intention of retiring from Parliament at the dissolution on account of ill-health.

ST. IVES.—Though Sir Charles Reed is the accepted Liberal candidate for this Cornish borough, Lord Ebrington has come forward. At a meeting on Friday his lordship stated that he would give general support to Lord Hartington, and was in favour of Sir Wilfrid Lawson's resolu-

tions, but was not prepared to acquiesce in the disestablishment of the English Church. The meeting broke up in great confusion.

MONMOUTHSHIRE.—It is stated that the nett gain of the Liberal party on the last revision of voters is 1,177, and it is hoped a Liberal candidate will be forthcoming.

NORTH-EAST LANCASHIRE—At a meeting of representatives from the various Liberal organisations in North-East Lancashire on Saturday the candidature of Mr. F. W. Grafton for that division, in conjunction with that of the Marquis of Hartington, was unanimously adopted. In the course of his speech at Accrington on Saturday he said that, if let alone, the Government of Lord Beaconsfield would soon reduce the country to the level of some of the semi-despotic nations of the Continent. Mr. Grafton is a Churchman, and differs on the disestablishment question from the Dissenters, "the foremost friends of civil and religious liberty"; but he is in favour of such a modification of the Burial Laws as would satisfactorily close the question. He would extend the county franchise, and support a bill for the redistribution of seats. As for the Local Option of Sir Wilfrid Lawson, Mr. Grafton, while expressing himself favourable to further legislation restricting the liquor traffic, declined to give his adhesion to an abstract resolution without knowing "its full bearing and import." He would vote for the amendment of the Game Laws, but is weak on the question of triennial Parliaments.

SOUTH-WEST RIDING.—A Liberal meeting was held at Holmfirth on Friday to promote the candidature of the Hon. W. Fitzwilliam and Mr. W. H. Leatham for the Southern Division of the West Riding. Mr. J. Thorpe Taylor presided. After the candidates had addressed the meeting, a resolution in support of their candidature was unanimously passed.

MIDLOTHIAN.—For this county the whole of the 127 "fagot" votes created by Lord Dalkeith's agents have been added to the roll. In spite of this, there is on the year's registration a total Liberal gain of six votes, which shows that the natural growth of the constituency has been slightly more than sufficient to counteract the effects of what is called artificial forcing. Practically, therefore, the balance of parties in the constituency remains undisturbed by the operations of the year. The roll now comprises 3,263 voters, while the number of votes polled in the last election was only 2,253. The manufacture of "fagots" is said to be still proceeding with unabated vigour, and it is said that 150 new creations may be looked for in January next. It has been arranged that Mr. Gladstone will make his first appearance as a candidate for Midlothian in Edinburgh on Tuesday, Nov. 25. He will appear in Dalkeith on the following day, and in West Calder on the 27th. It is expected that Mr. Gladstone will take part in a general Liberal demonstration in Edinburgh during the same week.

WHITBY.—Mr. W. H. Gladstone retires at the general election, and Mr. Arthur Pease, Darlington, has consented to address a public meeting of the electors on Monday evening next, with a view to his being accepted as the Liberal candidate.

DARLINGTON.—Mr. Edmund Backhouse proposes to retire, and the Liberal "three hundred" are to meet to select a candidate. Mr. H. K. Spark, who was unsuccessful at the two last elections, has also issued an address as a Liberal, and stating that as aforetime he will neither canvass nor carry electors to the poll. Mr. Spark is a Liberal.

THE MUNICIPAL ELECTIONS — LIBERAL SUCCESSES.

(From the *Echo.*)

"The sooner the challenge is offered to us the better," was the defiant answer of Lord Hartington to those who threatened him with an immediate dissolution. In the results of the municipal elections on Saturday, the Liberal leader has ample justification for his forecast of the issue, whenever it may come. With the long list of municipal defeats before them, the members of the present Ministry will hardly be tempted to anticipate their certain doom by an appeal to the people, whom they have hitherto shrunk from consulting even in the fleeting hour of their counterfeited triumph. It is they who have accentuated political differences; who have given of late years to municipal contests a political significance which they did not before possess; who have fostered the policy of fighting for seats in town councils upon strict party lines. Last year the Liberal gain was significant; as we pointed out at the time, in the great majority of contests the Liberals had not only held their own, but made successful attacks upon the positions of the enemy. Yet still the journalistic supporters of the Government audaciously spoke of the country as being on their side. Will they have the assurance to repeat this now? If they do they can only do so by deliberately ignoring an amount of evidence that is simply overwhelming. They were boasting a week or two back of Lord Salisbury's great reception at Manchester. With efficient organisation and unlimited supplies of money, demonstrations of that kind can be easily manufactured. It is not at all difficult on a fine Saturday afternoon, with a plentiful distribution of railway tickets in the surrounding towns, and the convivial and pyrotechnic attractions of a popular tea-garden, to gather a big crowd, and to hoist a statesman on the shoulders of a mob of hilarious beer-drinkers; but the value of such displays is liable to be neutralised in a week, when a still larger demonstration is held in the same place in honour of the Liberal leaders. The municipal polls are a truer test of public opinion than large crowds on either side.

Let us take the Lancashire district. In Manchester itself only two wards were contested, and in both the Liberals were returned; at Salford the Liberals gained two seats, at Ashton they gained four, at Bury one, at Wigan two, at Lancaster two. At Bolton, Oldham, Rochdale, Southport, and Preston the relative strength of parties remains unchanged; and so far as can be gathered from the lengthy list of results furnished by the *Daily News* there is not a single Conservative gain in Lancashire to compensate for all these defeats. In Liverpool, owing partly to the Home Rule vote being transferred from the Conservative to the Liberal side, the Tories have lost as many as eight seats; while in the six wards of Bootle the Liberals won every seat. Crossing to Cheshire, we find the same influences prevailing. At Birkenhead the Liberals gained four, at Crewe they gained two, at Stalybridge one. Notwithstanding Mr. Cross's confident prophecies, Conservatism in Lancashire and Cheshire is evidently in a drooping condition.

Almost everywhere similar results are reported from the manufacturing towns of the Midlands and the North. The Liberals have gained at Tynemouth and Hartlepool and at Leeds. Only in two Yorkshire towns have the Tories gained a seat, and in these, York and Huddersfield, the Liberals have still a large majority in the council. On the other hand, at Wakefield the Liberal gain has been so large as to give that party a decided majority. Staffordshire only can be said to give even the appearance of a Conservative reaction, but the Liberal party is so strong in Stoke, Newcastle-under-Lyme, Wolverhampton, and Stafford, that it need hardly fear the gain of one seat in each, partly due to local causes. At Birmingham the Tories have gained a solitary seat, and have polled sufficient votes to encourage Major Burnaby's ambition to become the minority member for the great three-cornered constituency, though the gallant major will do well to remember that the seat was won through local causes rather than by Conservative strength. But most borough Conservative candidates will look askance upon this morning's returns.

The members for Colchester will learn that the Liberals have carried each of their five candidates by large majorities, and that, after forty-two years of exclusive Tory rule, the Liberals have now a majority on the council. The majorities are so large, indeed, that the present members for Colchester might almost save themselves the useless trouble of a contest. At Buckingham a Liberal gain is a good augury for Sir Harry Verney's attack upon Mr. Egerton Hubbard. At Cardiff, Mr. Guest will see with dismay that the relative strength of parties is twenty-five to fifteen, and that this is a Liberal gain. At Evesham the Tories have lost three seats, at Gloucester one, at Guildford one, at Harwich one, at Plymouth two, at Southampton seven, at Stamford one, at Truro one, at Wallingford one or more. We mention these boroughs because each of them returns one, and in some cases two Tories to the House of Commons. They go far to show that the Liberal reaction permeates the whole country.

Still more is this reaction manifest when we turn to the long list of boroughs where Liberals will be at the next election acting on the defensive, in which the Liberal strength has been maintained or has decidedly increased. Such are Norwich, Dudley, Newark, Leicester (where the gain is four seats), Derby, Devonport, Dewsbury, Flint, Ipswich, Kidderminster (where the ancient Tory majority is overthrown), Taunton, Worcester, Salisbury, St. Ives, and Rochester. In the few cases where there have been slight Conservative gains they have been nearly all of one seat only, and appear to have been mainly due, as at Lincoln and Exeter, to the advent of a third local party in the contest, or, as at Maidstone, by a flaw in the nominations; or, as at Nottingham, by the Irish vote leaning to the Conservative side. Out of more than a hundred and fifty towns the Tories can lay claim to gains in not more than sixteen, while their opponents have won victories in thrice that number of contests, some of those victories being of a most decisive character. With these facts before us, we repeat more confidently than ever the words of Lord Hartington, "The sooner the challenge is offered us the better."

The will of Mr. Thomas Longman, of Paternoster-row, and of Farnborough Hill, has just been proved, the personal estate being sworn under 100,000*l.*

Writing to the editor of a local magazine, Mr. Ruskin gives utterance to the following extraordinary sentiment—"Young men have no business with politics at all; and when the time is come for them to have opinions, they will find all political parties resolve themselves at last into two—that which holds with Solomon that a rod is for the fool's back, and that which holds with the fool himself that a crown is for his head, a vote for his mouth, and all the universe for his belly."

AN ORATOR COMPLIMENTED.—Bishop Potter, of New York, in excusing himself from making a speech at the luncheon after a church dedicated at Boston the other day, told the story of a man who was always bragging of any speech he made, and accordingly once told a friend that he had just been down to Boston, where he made a speech, "Oh, did you!" said the friend, "I am glad to hear it. I always did hate those Bostonians."

Correspondence.

REMOVAL AND RE-SETTLEMENT OF MINISTERS.

To the Editor of the Nonconformist.

SIR,—Your correspondent who signs himself "Independent" seems somewhat angry with Mr. Wilks, and greatly surprised that he should regard the proposed confidential committee on the above subject as a possible instrument for "putting restraint on our churches and taking from them the power of choosing their own pastors." If Mr. Wilks has such a fear it is not his alone; and that it is not so utterly groundless as your correspondent thinks is shown by the following incident.

At a meeting in connection with the London Congregational Union held some short while since, a question was asked relative to the appointment of pastors to the churches which that body had aided in building their places of worship. In the conversation which followed, I, in my simplicity, said I supposed they would (as existing and unaided churches did) choose them for themselves. Thereupon one of the ministerial brethren present said "That is a question which will have to be considered. If *we* aid in erecting places of worship *we* must see that representative men are placed in the pulpits."

Such utterances—of which there have been several—are not encouraging to would-be applicants for assistance, and naturally make the *laity* of our churches jealous of their rights and quick to detect danger in schemes for the management of their affairs, knowing, as they do, that the more innocent-looking such schemes, the more truly dangerous are they, and demand the more close examination.

As for the humiliation of ministers and the want of respect on the part of deacons for the pastoral office which Mr. Ann is anxious to remedy, they are, I hope and believe, evils existing more in that gentleman's imagination than in actuality, and need no committee—confidential or otherwise—to cure.

I am, Sir, yours truly,

Oct. 31, 1879. W. H. C.

OVERCROWDING AND CRIME.

To the Editor of the Nonconformist.

SIR,—I am very glad to see in your last issue that the above topic is being brought before the public, and that you make reference to the publication of the Howard Association.

For years I have thought that the noblest and best means of helping on our poorer population would be by following the steps of Peabody. Unfortunately there are few who are both able and willing to supply this great blessing as he did; but what is impossible for one could be easily accomplished by the many.

As Mr. Cross's bill is not operative, I venture, in the interests of Christianity and humanity, to trespass on your space and ask if it is not possible for some of our ministers and leading Nonconformists to band themselves together, forming a local association, so that the stigma may be removed at least from their own town? Many, on first having the subject laid before them, may feel the beneficence of it, but do not see *their* way to action for various reasons. Then let them *agitate*. Is it not a fit subject for our church meetings, young men's debating societies, &c., and also for the council chamber? It means a decrease in local rates and imperial taxes of the future, for there will be less temptation to drunkenness, fewer illegitimate children, and a better state of health and morals; consequently there will be less work for our police, fewer suicides and murders, baby-farming, lunacy and theft, and less expenditure in our sick clubs and hospitals. If these results do not seem so apparent, let your last number be referred to, and also the paper published by the Howard Association, 5, Bishopsgate-street Without, London; it is needless for me to recapitulate. Upper and middle class society are not sufficiently charitable in judging the shortcomings of the poor. Most of us have a nursery to send our noisy children to when we come in for a little quietness from business cares; but imagine how we should feel if, when tired and jaded, we repaired to our one room, which does duty for kitchen, washhouse, parlour, and nursery, and often for bedroom too! Can we say it would not tempt us for an hour to the nearest public-house? For my part, I unhesitatingly say it would drive me there sooner than anything; and once there, habitually there follows, in the so-called "home," wife-beating, neglect, and all the other evils down to suicide.

I will say no more, but only suggest how much good might be done in twelve months if each town formed a committee, and all Christians gave one per cent. of their incomes to this object during the coming Christmas.

I am, Sir, yours faithfully, N.

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IX. THE SUBMISSION OF THE CLERGY.
X. PRINCIPLES AT STAKE.

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TO CORRESPONDENTS.

"A Small Landowner."—Next week.

The Nonconformist.

WEDNESDAY, NOVEMBER 5, 1879.

THE WEEK.

OUR Government of adventure are about to take a new departure. Russia has been defied, so that there seems to have been a question of recalling the Czar's ambassador after Lord Salisbury's speech; the Ameer of Afghanistan is in confinement; Cetewayo is a prisoner; and now the Sultan is to be coerced—perhaps the hardest task of all. It seems that as the result of Sir Henry Layard's report as to the disorganised condition of Asia Minor—the drift of which was indicated in our last number—Lord Beaconsfield's Cabinet has woke up, and become alive to the importance of the Anglo-Turkish Convention. Our Ambassador at the Porte has, by directions from home, not only remonstrated against the non-fulfilment of the engagements contained in that treaty, but has announced that a British squadron is on its way to Vourla Bay, and that it may "eventually proceed to some other Turkish ports, as England will not tolerate the oppression of the Christian populations of Asiatic Turkey." The Sultan, as may be imagined, is in a nervous flutter at this turn of events, and has promptly decided to carry out all the reforms which he considers necessary as well as those to which he is bound by treaty stipulations. As usual his promises are unlimited, and about as sincere as Theodore Hook's engagement in respect to the Thirty-nine Articles when he said he would sign "forty" if it were wished. The reason for this sudden display of vigour on the part of the British Government is as yet a mystery. It is variously attributed to the gloomy report of Sir H. Layard, the ascendancy of Mahmoud Nedim, the great partisan of Russia, in the councils of the Porte, or to the expected co-operation of Austria.

It seems certain that our Ambassador's message has created great excitement at the Porte, and there is so sudden an outburst of feverish activity and resolution to "do something" that "the half-starved officials, roused from their habitual apathy by the unusually stringent orders from above, believe that a magnificent baksheesh harvest is at hand, and prepare to take advantage of it." How characteristic! Almost every day a Cabinet Council is held and remains sitting till a late hour. The chief subject of deliberation at these protracted meetings is the financial question, which threatens to produce some grand catastrophe. The Porte can't get a temporary loan of even 1,500*l.* The Palace butchers, bakers, and grocers clamour for payment, and the pay-office is "besieged day after day by the wives or widows of the soldiery clamouring for a few piastres of their husbands' pay or pension to save themselves from starvation." A catastrophe of some kind seems inevitable. Some think it will take the form of foreign intervention; others fear that serious disorders may soon break out in the capital or in the provinces; while the *Times* correspondent at Constantinople reports "that people here who have witnessed former crises, and who are not habitually alarmists, shake their heads ominously and declare that they have never before witnessed such a critical state of affairs." The first result of the appearance of our fleet in Turkish waters will, it is thought, be the downfall of the "Ministry of favourites," and the recall of Khereddin Pasha. At all events the Eastern Question still stares us in the face, and the sagacious policy of the British Government seems likely to result in the speedy break-up of Turkey, if it does not throw that Empire upon our hands like Afghanistan.

Prince Bismarck is seriously ill at Varzin with neuralgia and gout, though it is said that his life is not in danger. The weight of responsibility that has recently fallen upon the German Chancellor is too much even for his herculean frame. Probably one source of his anxiety has been the strained relations of Germany and Russia, which are, however, likely to improve a little. It is stated that, by order of the Czar, the Czarewitch is to have an interview with the Emperor William at Berlin on his way home from Cannes, and that Prince Gortschakoff is anxious to bring about a better understanding both with Germany and Austria.

This is not surprising. Russian affairs do not prosper in Turkestan. Instead of an army marching across arid and pathless deserts to checkmate the British in Afghanistan, as we have been led to suppose, Russia has met with a severe reverse at Denghil Tepe at the hands of the Turcomans—"the rovers of the desert"—the magnitude of which is only now revealed. The main body of the Russian army—1,500 men, not a mere detachment—advancing in the direction of Merv, attempted to carry by assault some well-constructed earthworks at the place referred to. Their wild opponents seem to have had some good weapons, and to have maintained remarkable discipline. The assailants were defeated and cut to pieces, and only by the action of the reserve artillery was the Russian army saved from destruction. Even at Beurma, thirty miles distant, to which General Lomakin had hastily retreated, it was again attacked. There seems to be no doubt that the Russians have been compelled to abandon all hope of achieving the object of the Trans-Caspian expedition this year, and that they are now in full retreat towards Krasnovodsk and Tchikislar. "The frequent military councils recently held at Livadia (says a letter from St. Petersburg) are now thought to have been mainly busied with the details of a fresh campaign against the Tekke Turcomans which shall admit of no disaster, and General Kaufmann, who left St. Petersburg for Tashkend a few days ago, is doubtless the bearer of instructions on the subject."

Apart from the proclamation of General Roberts announcing the abdication of Yakoob Khan, and the temporary taking over of the government of the country by the British, the news from Afghanistan is not of much moment. The tribes are one by one submitting to our military officers, and many of the chiefs have gone to Cabul to give in their adhesion. The route by Shutargardan has been finally abandoned, and it is expected that in a few days the road from the Khyber Pass, through Jellalabad and Gandamak, to the capital will be entirely free—the respective columns of General Macpherson from Cabul and of General Gough from Gandamak, which are advancing through the difficult passes, having nearly effected a junction. The late Ameer, who is in a very dejected state, still remains a virtual prisoner, and has surrendered his treasure, eight lacs of rupees, to General Roberts. When the communications with India are perfect, and all opposition has ceased, the problem of the future government of Afghanistan will have to be considered. It is said that the Viceroy and his council are favourable to the division of the country, and the appointment of three or more great chiefs, to be assisted by English Residents; Candahar being permanently occupied by a British force.

The further prorogation of Parliament to Dec. 16 is accepted as a token that an immediate dissolution is not imminent. This fact may not be conclusive. Of greater influence upon the Ministerial councils will be the issue of the municipal elections that took place on Saturday last, which is one more, and a very emphatic, sign of the change of public opinion. The main characteristics of these borough contests are pointed out in another column. It is possible that the signal Liberal successes at Liverpool and Birkenhead may be due to local causes. But there is only one interpretation to be put upon the fact that in about sixty English and Welsh boroughs where contests have taken place, the Liberals have won eighty-four seats against twenty-six gained by their

opponents, and their victories have been scored in places so diverse as Leeds, Salford, Leicester, Exeter, Colchester, Gloucester, Plymouth, Wakefield, Lancaster, Margate, and Poole. It is significant too that in Lancashire, where the Tories carried so many constituencies at the general election of 1874, they succeeded in winning only one municipal seat (Bury) last Saturday, while they lost an aggregate of twenty-one seats in Ashton, Birkenhead, Bootle, Lancaster, Liverpool, Salford, and Wigan. We trust this may be regarded as an omen of what will take place when there is an appeal to the country.

The rise in the value of money and the drain of bullion are among the many signs of increased industrial activity. "With a conspicuous American demand for iron manufactures and other articles (says the *Times*); with a distinct increase of our exports; with rising prices in the wholesale markets all round; with an upward movement of the Stock Exchange, which has many marks of solid support, as well as of speculative enterprise; with a marked increase in the Bankers' Clearing House returns; and, last of all, a distinct change in the railway traffic returns, we have no room to doubt that trade is actually better for the moment, whatever question there may be as to the extent and duration of the improvement." This qualification is, we fear, too necessary. As the accounts of the harvest—hardly as yet completed in the North—come in, they more than confirm adverse predictions, as is indicated by the great rise in the price of corn. According to an elaborate estimate given in the *Times*, the English wheat produce of 1879 is reckoned at only about six million quarters—the average of the last five years having been 9,207,000 quarters; and that was 28 per cent. less than the preceding five years. In this fact we find one of the chief proofs of agricultural depression—a depression so great as to threaten an unprecedented exodus from farms next Lady Day, and seriously to affect the consuming power for all articles, manufactures included, of the numerous classes who live upon the land. Here then is a decided obstacle to a marked revival of trade.

We report elsewhere the proceedings that took place at Bristol on Friday last in connection with the laying of the foundation-stone of the David Thomas Memorial Church by Mr. Morley, M.P. The hon. member, in the course of one or two speeches, containing many weighty and excellent remarks and suggestions, avowed his attachment to Nonconformist principles, but expressed a wish that "instead of the utterances they were accustomed to hear, and which involved simply antagonism to the Church, they (the Nonconformists) would devote themselves more to the task of proving that theirs was the better method of reaching the people. The problem was not yet solved, and those who were most anxious to see what they were accustomed to call the separation of Church and State would best promote that object by proving to thoughtful Churchmen that they were right and that they (the Churchmen) were wrong." Subsequently the hon. member said that he did not believe there was much prospect of absorbing Nonconformity generally, but the object of union would be largely promoted if they could get the Burials question settled—if the Church would deal with them, he would not say generously, but rather justly on that subject; and also if they could come to an arrangement with the Church of England for the exchange of pulpits. These remarks have been widely quoted in a condensed form for party purposes, and perhaps a wider construction has been put upon them than the speaker intended. We have neither time nor space to criticise them at present, but hope on a future occasion to take up Mr. Morley's friendly challenge. It can, we think, be easily shown that the ecclesiastical policy apparently advocated by him is adapted to promote the very evils from which he desires the country to be freed.

Religious and Denominational News.

THE DAVID THOMAS MEMORIAL CHURCH, BRISTOL.

The foundation stone of the David Thomas Memorial Church, St. Andrew's Estate, Bishopston, was laid on Friday, in the presence of a large concourse of spectators, by Mr. S. Morley, M.P. The movement for erecting a chapel in the rapidly increasing suburb of Bishopston engaged the attention of the Congregational ministers of Bristol in 1874, and the late Rev. David Thomas took the greatest interest in the matter. As it was the last public work in which he took any part, the committee, at a meeting after his death, determined to call it the "David Thomas Memorial Church." The committee were enabled to secure a most eligible site on the St. Andrew's estate, with a frontage in Belmont-road, immediately opposite the Overton-road, and extending 190 feet back to a road which is yet to be named. The design embraces church and schools. The total estimated cost was between 6,000*l.* and 7,000*l.*, towards which, previous to the ceremony of Friday, the committee had obtained considerably over 2,000*l.* By special arrangement the committee were able to erect the schoolrooms first, at a cost of 1,130*l.* The ceremony of laying the foundation stone was commenced by the singing of a hymn, the reading of a portion of Scripture, and prayer. The Rev. Urijah R. Thomas (hon. sec) having made a statement concerning the erection of the church, Mr. E. Waterman presented to Mr. Morley, M.P., a silver trowel. Having laid the stone in the usual way,

Mr. MORLEY said he thanked the friends for the very beautiful memorial of that day's act in the shape of a silver trowel. Had he been quick enough he should have asked that that might not have been done, as expense was attached to it. He went on to say he was in full harmony with the event of that day, for it grew out of a feeling of responsibility as Christians. Their duty was, after providing for the growth and strength of their own spiritual life, to join in the effort to secure for others like opportunities. He believed that the command of their Lord to go forth and preach the Gospel to every creature was a command that did not apply to ministers or ecclesiastics of any kind, but to those who were His true servants. (Hear, hear.) Now it seemed always desirable to disavow on these occasions antagonism to other denominations. (Hear, hear.) He much regretted that chapels were being constructed still in connection with single denominations. He sighed for the time when Christians, as such, could meet to worship God, to preach the common Gospel which they believed in, and to go forth to the people with united action to induce them to come and listen to what they had to say. (Hear, hear.) For he would remind them that at the present moment the people of England—using the word in its widest sense—were unwon to Christ. They were standing around them in great masses: and most of them with a spirit of absolute indifference, and not a few in a spirit of direct antagonism. They therefore had to devise a method by which they might win them if only to come and hear what they had to say. (Hear, hear.) It was right, too, that they should avow themselves as Nonconformists. (Cheers.) They heard a great deal about the division of Church and State—but apart from that division, there were grounds upon which Christians who had read the New Testament and endeavoured to arrive at what its teachings were, were unable to avail themselves of the opportunities offered by the State for public worship. And, therefore, at great cost to themselves, and from a sense of public duty, they were glad to meet their own charges and were determined to manage their own affairs. (Cheers.) His belief grew that the interference of political power with the religion of the people had hindered and not promoted the religion of the people. (Hear, hear) They might cover the land with magnificent buildings—they might endow them largely—although that had long since ceased to be the case out of public funds—but if they did nothing more they would have done nothing to promote the righteousness that exalted a nation. (Cheers.) The only ground on which they could hope to gain the confidence and hearing of the people of this country—he was speaking of the masses of the people—was by that practical sympathy with them that should at least prove their sincerity as to the desire to do them good. (Cheers.) Religion must, in fact, be left free. (Cheers.) He wished, instead of some of the utterances which they were accustomed to hear, and which involved simply antagonism towards the Church, they were more earnestly endeavouring to provide themselves a better method of reaching the people. (Hear, hear.) That problem was not yet solved. And those who were most anxious to see what they were accustomed to call the separation of Church and State would best promote their object by proving to thoughtful Churchmen that they (the Nonconformists) were right, and that their friends (the Churchmen) were wrong. His own belief was that there never was a time in the history of the English Church when there was a larger number of thoughtful minds prepared to arrive at truth. He could say with truth that he knew a large number who were asking for a more excellent way, and who told him that they did not at present see that way in the ranks of Nonconformists. There was at present so much division, so much controversy amongst them (Nonconformists) that those who thus thought were content to remain where they now were till they could prove to them by better methods than they at present adopted that they could come and throw in their lot with them. He did most earnestly wish to see the great change they were all desiring to see in this country, but it was a change which would never be produced by Nonconformists only, and until they had the influence of the public opinion of the country with them they would be powerless to do the work involved in the alteration some of them so much desired to see. The less they had of antagonistic controversy the better—although he quite admitted they had to bear their testimony and to indoctrinate the public, and with what they believed to be Scriptural and right views upon the subject; but let them beware of the spirit in which they did this. Let them be sure to convince those who differed from them that their object was not a personal object—if they wished to make rapid way with a question having the deepest possible interest to all of them in regard to this dear old land of ours. (Cheers.) Let them determine to work for this. As a partner in the concern—which he meant to be—he asked them to make good use of the opportunities presented by the erection of that building. Do not let the accommodation there provided be left unused during the week. (Hear, hear.) He dared venture, in the presence of many who might differ from him, to express the extreme regret he felt that some of the best places for public meeting in the kingdom—our places of worship—should not be used during the week for purposes that might seem to be secular rather than religious, and which might be so used in the hands of religious men as to make them agencies for immense benefit to those who would come there if they asked them in the right way. (Cheers.) He would only further say his belief was that their religious efforts would make little headway unless they made the people believe they were interested in their social life. There were many great questions pressing for solution in respect to which the Church, as such, was almost entirely standing aloof. He was thankful to say that the Church of England had begun a movement with the temperance question, which did the members of it immense honour, and was bringing many hundreds, nay thousands, of the parishes of England under the influence of the earnest effort of earnest men. (Cheers.) On the question of social reform of the people those Christians who were employers should be prepared to win over those around them—in a kindly, gentle spirit—not denouncing those who differed from them, but trying to help them to a better mind, so far as their minds might be less right upon the matter than their own; he was speaking of employers dealing with those whom they employed. The great difficulty of the present day, and one more likely than any other to separate classes, was a question that was one of great antagonism between workmen and those who were their employers. And if they brought that kind Christian spirit of which he had spoken to bear upon their position as employers they might depend upon it they would do much to help to the solution of those most difficult problems. (Cheers.) He was anxious to say a single word about the honoured and beloved friend in connection with whose name the event of the day took place. He could understand that the word "memorial" really meant the desire on the part of the Bristol ministers and friends to carry out the scheme in which the late Mr. David Thomas was deeply interested. (Hear, hear.) And he thought it was a motive and stimulus for them to see that the thing should be done promptly and done well. (Cheers.) He had left them, humanly speaking, all too soon, and he was thankful to know that he was followed by their true friend who was now carrying on the banner that he had lifted so nobly with power—(cheers)—cheering and strengthening the congregation worshipping at Highbury Chapel. (Cheers.) He trusted the life of Mr. Arnold Thomas would be prolonged, and that he would be enabled with increasing power to stimulate the promotion of the spiritual life of the people of this good old city. (Cheers.)

Mr. HENRY DENSHAM then announced that the contributions to the present time reached 2,100*l.*, and they had already expended 2,180*l.* They hoped to make up at least 3,000*l.* that day. Numerous subscriptions followed in response to the invitation, and, after a hymn had been sung, the proceedings terminated with the benediction, pronounced by the Rev. George Wood.

A luncheon was subsequently held in the schoolroom, and was largely attended. Mr. S. Wills presided, and was supported by Mr. S. Morley, M.P., the Rev. H. A. Thomas, Mr. H. Densham, Mr. E. Walesman, Mr. C. Wills, the Rev. R. Glover, and Mr. S. Derham. The Chairman, in giving the sentiment, "Our Queen and Country," said in no assembly of Englishmen was loyalty more a reality and less a sentiment than amongst the members of the Free Churches. (Hear, hear.) They liked the name of Queen because they believed their Free Church principles had a great deal more chance under a Queen than where an Emperor or Empress ruled the soil. (Applause.) A hymn, commencing "God bless our native land," was then sung, to the air of the national anthem. Mr. E. Waterman read letters of apology for non-attendance from Mr. Lewis Fry, M.P., Mr. M. Whitwell, Mr. E. S. Robinson, Mr. S. Budgett, Mr. A. Hall, Mr. H. Brittan, Mr. J. F. Sommerville, Mr. F. Wills, Mr. H. Wright (London), and several others. Mr. H. Densham (treasurer) made a financial statement. He said

the chapel would accommodate 650 worshippers and the schoolroom 400, and the expense it was anticipated would amount to 6,000*l.*; that would be exclusive of the design for a tower and spire, which the committee would have to give up unless subscriptions came in more freely. The contributions that day amounted to 249*l.* Mr. S. Derham having addressed the meeting, the Rev. H. Arnold Thomas proposed, and the Rev. R. Glover seconded, a vote of thanks to Mr. S. Morley, M.P., who in response said places of worship should be the centres of their efforts for the good of the people. He quite believed that in the city of Bristol there was very little of that petty antagonism of which he had been speaking that afternoon. He wanted to see the causes which led the people to keep away rom them, because—however unpalatable—they did not come in as they ought, and he was persuaded that if they were more bent upon looking around them, and aiming to be united in their work, which was so needed, they would make greater progress in that work. (Hear, hear.) Teachers, he said, should have no misgiving as to the truth of their teaching. (Hear, hear.) One of the most significant things of the present day was that the bishop of that diocese, in his charge at Cheltenham, spoke of the methods of proving the existence of a God, which showed that the bishop believed that the public mind, through the efforts of scientific and infidel writers, had been disturbed and affected by that which he had taken for the subject of his charge. (Hear, hear.) Another very significant circumstance was that they found, at a diocesan conference at Peterborough, there was a discussion respecting a closer connection between Nonconformity and the Church of England. He did not believe there was much prospect of absorbing Nonconformity generally—(applause)—but the object of union would be largely promoted if they could get the Burials question settled—if the Church would deal with them, he would not say generously, but rather justly on that subject; and also if they could come to an arrangement with the Church of England for the exchange of pulpits. He would not force this by any legislation, but let it come freely. (Hear, hear.) It would have an electrical, striking, and beneficial effect throughout England. (Hear, hear.) He expressed himself in favour of short sermons, and said they should have more of the Bible and less of man's teaching in the pulpit, for it would be better in a great many ways. (Hear, hear.) It was a special obligation on the members of churches to make provision for the poor, to whom they were taught the Gospel should be preached; and the kind of services which were held at the Colston Hall on Sunday afternoons should be greatly multiplied, for they were attended by the class which it was especially contemplated to reach. (Applause.) In conclusion, he announced that he would give 100*l.* to the church fund, and another 100*l* if the debt of 3,500*l.* was reduced to 1,500*l.* in six months. (Applause.) Votes of thanks to the committees and the chairman brought the proceedings to a close. In the evening there was a tea-meeting, followed by a public meeting, presided over by Mr. H. Daniells.

THE EVANGELICAL ALLIANCE.

The Annual Conference of the Evangelical Alliance (British Organisation) was commenced in Edinburgh on Tuesday night week by a social meeting for mutual introduction and conference in the saloon of the Royal Hotel. At eight o'clock a public meeting was held in the Free Assembly Hall. Lord Provost Boyd presided, and briefly addressed the meeting. Lord Polwarth, president of the Alliance, welcomed the Alliance to Edinburgh after fifteen years' absence, and Sheriff Campbell welcomed it on behalf of the Edinburgh committee. Colonel Wilmot Brooke, chairman of the London committee, thanked the Edinburgh committee for the kind reception they had received. The Rev. Dr. Jessop, Beyrout, thanked the Edinburgh branch for the welcome accorded to the foreigndelegates. He spoke of the growth of a kinder feeling between the different denominations in the United States in planting new churches there. The different denominations were learning that it was out of the question, that it was morally and religously wrong, to plant six little conflicting churches in a village that could hardly support one. The spirit that lay at the bottom of the Evangelical Alliance was inspiring more and more the great bulk of the Christian ministry. The Rev. Dr. Stoughton gave an address on "The Recent Conference at Basle." Three things had impressed themselves on his mind during the Conference at Basle. The first was that within the last few years there had been a decided advance throughout Europe on what was called religious toleration. The second was the spirit of infidelity, but so far as Europe was concerned it appeared that this was the result of this spirit of toleration. They were allowed to speak just what they thought, and he rather thought it was better to know what was in men's minds. But another fact came out most significantly, and it was that while there was so much infidelity and scepticism, there was an amazing amount of Christian work going on, not only in England and Scotland, but all over Europe. Mr. A. Arrol gave a brief historical sketch of the operations of the Alliance, after which the proceedings terminated.

On Wednesday, in the forenoon, a conference was held, at which the annual reports were submitted. The treasurer's report showed that the receipts had amounted to 1,861*l.* 19*s.*, and the payments to 1,980*l.* 11*s.* 11*d.*, there being a deficit of 87*l.* 9*s.* 6*d.* The reports were adopted. Dr. Murray Mitchell, Major-General Anderson, Mr. J. E. Dovey, C.A., and Mr. A. J. Arnold were elected secretaries. In the evening a public meeting, presided over by Lord Balfour of Burleigh, was held in the Free Assembly Hall. There was a large attendance. The chairman having introduced the subject, a short address on "The State of Religion on the Continent" was delivered by the Rev. R. S. Ashton, B.A., of the Evangelical Continental Society. In the course of his remarks on the prevalence of irreligion on the Continent he said they could expect little good from the Roman Catholics, as true religion could not exist in that body when the priesthood were ignorant of its nature. Their search, therefore, for true religion must be among those communions who had protested against the Church of Rome. The Rev. Dr. Jessop, Beyrout, referred to the state of Mahomedanism in Western Asia. After tracing at some length the spread of the Mahomedan religion, Dr. Jessop said that religion now was found from Pekin to Sierra Leone, over 120 degrees of longitude, and embracing 175 millions of people. The Rev. J. C. Burns, Kirkliston, spoke of the great work the American Churches were doing among the Mahomedans, while Scotland and England were doing little or nothing in that direction. He also referred to the spread of Protestantism on the Continent, and said the successful work of Mr. M'All in Paris was the most remarkable event of the nineteenth century. The meeting was closed with the benediction.

In speaking of the results of the missions to the heathen at the Alliance meeting on Thursday evening, Dr. Murray Mitchell said that, while only half a million of persons had been converted from paganism to Christianity during the first century of the Christian era, no fewer than two millions had been converted from heathenism by Protestant missionaries during the past seventy years. This he stated to remove a misconception that missionaries to the heathen had not been very successful.

On Friday night the local committee of the Evangelical Alliance gave a free supper to about 1,600 of the poor of Edinburgh, admitted by ticket, and chiefly selected by district visitors and city missionaries. They were all comfortably seated on benches in the Drill Hall, and served with bread-and-meat and tea by an active set of stewards. At intervals a choir sang hymns.

The Rev. Dr. Pulsford, Glasgow, has declined the call to Weigh House Chapel, London.

The health of the Rev. John Cumming, D.D., F.R.S.E., has somewhat improved, although he is still utterly unfit for ministerial work. A fund sufficient to secure the sum of 300*l.* as an annuity to the rev. gentleman has been realised.

ESSEX BAPTIST UNION.—The autumnal meetings of this association were held at Colchester, on Thursday, Oct. 23, under the presidency of J. Tritton, Esq. In the morning there was a conference of pastors and delegates. The Rev. J. C. Foster, of Braintree, read a paper on "How to deal with Enquirers." The Lord's Supper was observed. In the afternoon there was a conference of Sunday-school teachers, at which a paper was read by Mr. W. Simmons, of Halstead, on "Temperance Work in our Sunday-schools." In the evening the Rev. E. Spurrier presided over a public meeting, at which addresses were given by the Revs. E. Morley, Halstead; W. E. Rice, Earls Colne; and J. R. Hadler, Thorpe le-Soken.

BAPTIST UNION OF SCOTLAND.—The meetings of this body took place last week in Edinburgh. At the temperance breakfast in connection with the Union, it was urged that a Scottish Permissive Bill should be brought into Parliament by a Scotch member, as there was every likelihood that such a limited measure would be promptly passed by the House. Mr Edward Cruickshank was elected the new president, and delivered an inaugural address. Mr. W. Tulloch, Glasgow, secretary, reported that during the year the number baptized was 690; otherwise received 347; total, 1,037, showing an increase on the year of six members per church, or 513 more than last year.

MISSIONS IN PARIS.—The first of a series of monthly united meetings of English-speaking congregations in Paris to promote the progress of evangelisation was held on Monday afternoon at the Mission Hall, Avenue des Ternes. The Rev. R. M'All gave an account of the operations commenced by him eight years ago, and spoke warmly of the aid rendered him by the English and American ministers, but especially by the French pastors, fifty of whom had during this year paid 1,200 visits to his twenty-three Paris stations. He stated that the evangelistic mission stations in this city numbered thirty, and in all France between sixty and seventy, nearly half of them having been opened in 1879. An account was also given of the Belleville mission, conducted by Miss de Broen. Nearly all the English and American ministers in Paris were present, and Dr. Forbes, who presided, eulogised Mr. M'All's mission as the most useful evangelistic work ever carried on in Paris.

THE NEW SHOREDITCH TABERNACLE.—Great preparations are being made for the opening of the Shoreditch Tabernacle on November 11. The building is situated in Hackney-road, and will be, to a certain extent, to the East-end what Mr. Spurgeon's tabernacle is to South London. The services and meetings in connection with the opening will extend over a fortnight. After the religious services of the day of opening a meeting, presided over by Mr. James Harvey, treasurer to the London Baptist Association, will be held, and addresses delivered by Professor Fawcett, M.P., Mr. Holms, M.P., Mr. Willis, Q.C., and many ministers. On the Monday following, Sir Charles Reed will preside over another meeting held in the tabernacle. Among the ministers who will preach during the opening services are Dr. Parker (City Temple), Dr. Henry Allon, Dr. Donald Fraser, Dr. Landels, and the Rev. Hugh Stowell Brown. The Rev. C. H. Spurgeon has promised to preach in the new tabernacle about the end of the year, on his return from the South of France.

BRISTOL CONGREGATIONAL INSTITUTE.—The students of this college, who have been boarding in private families, have now a general home in a large house purchased in Byron-street. They entered upon it on Friday last. In the evening a social and devotional meeting was held, at which were present Messrs. S. Morley, M.P., W. Sommerville, C. Godwin, Bartlett, Humphries, Thorne, the Revs. D. Lloyd, H. A. Thomas, M.A., H. Harries, M.A., H. Tarrant, of Bath, F. Hastings, of Weston-super-Mare, with many others, and several lady friends, whose presence was an expression of interest and an augury of coming success. Mr. Morley gave an earnest address to the students on the need there was for Christians, and ministers especially, to exhibit their sympathy with men in all the relationships of life. Mr. Sommerville expressed his unabated interest in the work of the institute. Short addresses were given and devotional exercises engaged in by Messrs. Foster and Godwin, the Revs. D. Lloyd, H. Harries, M.A., and the Rev. J. P. Allen, M.A., to whose earnest interest in the work and welfare of the institute much of the present success of the new undertaking is due. Mr. Grant, on behalf of the students, expressed their gratitude to Mr. Morley, remarking that his life might be fittingly described as "an exhibition of sympathy," and thanking him for the special manifestation of it to them. The committee and their friends also were heartily thanked for like manifestation of sympathy.

STOCKPORT.—On Sunday evening, Oct 26, the Rev. Alex. Wilson, B.A., preached his last sermon as the minister of Hanover Chapel, Stockport, to a crowded congregation. On the following evening there was a congregational tea-meeting in the schoolroom. Dr. Rayer presided, and some five hundred persons were present. In the course of the proceedings Mr. Wilson was presented with an address of gratitude and eulogy from the church and congregation where he has ministered for fifteen years, also with a watch, and Mrs. Wilson with a gold brooch. At the same time an address of regret was presented to Mr. S. R. Carrington, J.P., a trustee, deacon, and liberal supporter of Hanover Church, who is about leaving the town for Southport. Eulogistic speeches were made by various ministers and gentlemen, including the Revs T. Robinson, secretary of the Cheshire Congregational Union, Absalom Clark, J. Pywell, and W. A. Blake, and the Rev. A. Wilson and Mr. Carrington suitably responded. In reference to this event, the *County News Chronicle* says:—"In the capacity of justice of the peace for Cheshire and member of the borough bench, and in a hundred other ways, Mr. Carrington has rendered services which entitle him to lasting gratitude and respect, and to those sincere wishes for his future welfare which we are sure will be freely accorded to him by all classes of his fellow-townsmen. Mr. Wilson also carries with him to his new home at Bristol the good opinion of a large section of the community, acquired by the faithful discharge of pastoral duties in connection with Hanover Independent Chapel extending over a period of fifteen years, and by the exercise of a lively and practical interest in various movements having for their object the moral, social, and spiritual advancement of the people. In each case the primary cause of removal is the same, viz., the condition of health of the respective partners in life of these gentlemen."

THE LATE DR. HALLEY.—We understand that a stained glass window has been erected to the memory of the Rev. Dr. Halley, late Principal of New College, London, in the south transept of New College Chapel, Avenue-road, St. John's Wood. The subjects chosen are most appropriate, and the artists, Messrs. Moore and Co., of Southampton-row, Russell-square, have done their work admirably. The window portrays four striking events in Gospel history:—Peter and John at the Beautiful Gate of the Temple healing the lame man; Peter raising Dorcas; Paul at Athens delivering his memorable address on Mars Hill; and Paul shaking off the viper from his hand at Melita. The colours are subdued, and in perfect harmony one with the other; there is none of the glaringness which is such a common defect in works of this nature. It is well worth a visit from all, and, of course, to all Dr. Halley's friends it will possess a double interest. Mr. E. Henry, a member of the church, and one of the doctor's friends, was the promoter of this memorial, and it is through his kindness and diligence that subscriptions from friends scattered throughout the country have been raised sufficient to defray the expenses. Dr. Halley, during his residence in the neighbourhood as principal of New College, was himself a beloved member of this church, and it is fitting that such a testimony of affection and regard should be placed in the sanctuary with which he identified himself, and in which he for so many years worshipped. It may be interesting to know also that the present minister, the Rev. Johnson Barker, B.A., LL.B., is an old student of Dr. Halley's, and that for the

last few years of the doctor's life the old student became his tutor's minister. We understand, too, that the chapel is about to be enriched by two more windows; one, the gift of Dr. Rogers, of Exeter, is to be placed in the west end of the building at a cost of 300*l.*; the other, the gift of Mrs. Stainton, to be erected in memory of her husband, who for a long time was one of the leading members of the church, and whose loss we so lately mourned.

LONDON CONGREGATIONAL UNION.

The half-yearly meetings of this association were held yesterday at the Memorial Hall, Farringdon-street. At the afternoon meeting, which was held in the library, the Rev. J. G. Rogers, B.A., chairman of the Union, presided, and there was a good attendance of ministers and delegates. After singing, prayer was offered by the Rev. Dr. Kennedy.

The CHAIRMAN in his opening remarks congratulated the Union on the auspicious circumstances under which they met together, and on the interest and sympathy manifested in connection with their meetings, together with the securing of the sole service as secretary of the Union of their honoured brother (Mr. Mearns). They were endeavouring to make the Union useful and interesting to all classes in their churches, and they proposed shortly holding a meeting for young men. They also desired to improve the psalmody in their churches, and proposed holding ministerial conferences on that subject. He did not know why it was that they did not show the same skill in developing the services of ladies as the Ritualists did, and they were going to try what could be done in that respect by having a meeting for ladies only. They proposed also that afternoon to consider the subject of the evangelisation of London. There was much vacant ground to be occupied, and it was the uncultivated wastes with which they desired to deal. He was sure the subject would be dealt with in that earnest, wise, and catholic spirit which would manifest that they had risen in some degree to the greatness of the responsibility that lay upon them as the London Congregational Union. (Cheers.)

The Rev. EDWARD WHITE then read a paper on the question—"How best to awaken the sympathies and call out the energies of the churches in the work of London evangelisation." The terms of the question, he said, were characteristic of the times. There was a frank confession not simply of deficient organisation but of deficient manifestation of sympathy and energy in the work of saving the people of London. It was strange that there should be need for consideration as to the best means of "awakening" the one, and "calling out" the other, seeing that they were surrounded by myriads of men and women "drowning in destruction and perdition." That was a familiar spectacle which interfered with the business or pleasure of very few of them. Why was that, and why were so little efforts made to press the Christian revelation on the outlying multitudes? He could find but one answer to that question—they did not thoroughly believe in the message of God which they had to make known, nor in the Divine command to proclaim it. The work to be done was so vast as to require the labours of all God's children, but numbers seemed destitute of that profound conviction which alone led to decided persevering action. Their great need was more sincere and intelligent faith in what they professed to believe, and with that view there was need for a thorough and fresh examination of it. All increase of sympathy must come from drinking afresh of the fountain of first truths and first principles. When their churches and their colleges became what they ought to be, the seats and centres of enthusiastic, prayerful study of the Holy Scriptures, they would become the seats and centres of a supernatural earnestness and energy in the evangelisation of London. Were they sufficiently following the example of Christ by expending large effort on the further training of the susceptible few in order to qualify them for Gospel work? In every church there were those who had settled down to the conclusion that they had no time or ability to devote to the service of Christ in making known His word. A few others were more susceptible of training in Scripture and Christian work. Ought they not to be as the disciples were to Christ, the objects of a more direct and special concern on the part of church teachers and rulers in order to qualify them for work on mission stations and domiciliary visitation? The spiritual force wasted in England for lack of training was lamentable, and a spiritual volunteer movement and discipline was required. In the country villages educated Christian gentlemen might preach the Gospel, and in London men and women who had been called by the grace of God ought in large numbers to lend a hand to the City missionary and the Biblewoman. With respect to the artisan population who never went to church (doubtfully said to be 95 per cent. of their number), he less and less despaired of reaching them with the Gospel of Christ, if it was preached to them in a genuine form. They would not now listen to it until it was offered in a more credible aspect than it bore when dressed in the livery of either Rome or Oxford or the elder Geneva. If any one who possessed faith in the intelligible justice and goodness of the living God, would preach to them, as a man to men, a Gospel which filled their minds with intellectual "food" and their hearts with "gladness," it would be found that the common people would welcome it gladly. There was not a more absolute delusion than that the artisan population of modern Europe were more disposed to infidelity than any other class. They and their families lived in too close contact with the weary labours, vexations, and sorrows of life not to be easily accessible to any real consolation. What they were alienated from was a Christianity which looked as if its church life were one of the luxuries of the middle and upper classes; as if its theology, however dear to thoroughbred "divines," was specially constructed to produce popular and scientific scepticism and hatred of the very name of Almighty God; which looked too as if its future heaven were reserved for the respectable and canny folk who had "made the best of both worlds," go to church in gay clothing on the Sundays, and hold the chief seats in the synagogue. From all that sort of thing they were deeply alienated, and so were many of themselves; and until there was a radical reform, both theoretical, social, and speculative, in middle class Christianity, and in the whole conception of *preaching* prevailing among many professional evangelists, he did not anticipate much alteration in the opinions of the artisan world of outsiders. Meantime sinners were perishing, for if they could not get consolation through their minds in a Gospel which was genuine "good tidings," they would get it through their bodies, in a tavern life which offered at once cheerful company and alcoholic oblivion of the soul's deeper miseries. Much of the drinking habits of the working classes was the desperate resort of people who had never listened to a Scriptural and affectionate Christianity. For the artisan population of London he strongly recommended a new view of Sunday as a day for the instruction of the English people. Let them be attracted by something which would interest them and be shown a more excellent way. He would suggest the vacating of their church seats by their usual holders at least one Sunday in the month, and the delivery of a lecture by the minister or laymen on some thoroughly interesting subject connected with ancient or modern life, and leading directly up to the Gospel of Christ. Let the Scriptures read be brief and pointed, the prayers short, the hymns carefully selected, and the singing and musical accompaniment the very best that could be obtained. He was persuaded such an institution would draw the artisan class in many parts of London who did not go to church generally, and would gradually create a sympathetic feeling in the minds of men throughout the factories of the neighbourhood. The greater the variety of such specialities the better for the population. Nothing was so ruinous as the stupidity which would sacrifice souls to established forms of procedure and forms of words. They must try some new combinations, new methods, and new types both of action and thinking. Having introduced the subject he hoped others would say how far they could wisely go in closer local unions for publishing the Gospel; what improvements could be made in the methods of carefully surveying, dividing, and apportioning fields of labour; what style of man was best fitted for the work of evangelisation, and whether there was any room for improvement in the direction and management of the London City Mission, and other societies for the propagation of the Gospel? (Cheers.)

The CHAIRMAN having stated that the subject was open for the freest possible discussion,

The Rev. HADEN WILLIAMS, of Woolwich, said he had to do with the artisan class of that town, and referred to the objections made by them to portions of the Scripture, which he was proceeding to indicate in detail, when he was reminded by the chairman that that was not the question for discussion, and eventually a motion was unanimously carried against his further speaking.

Mr. W. GREEN said the key-note of the whole question was struck by Mr. White when he said that religious men and women needed a deeper spiritual life—without which organisation would be of no use. Let evangelists see that they did not put themselves in the place of Christ, but set forth Him who had said, "I, if I be lifted up, will draw all men unto Me." Where the Gospel was preached to the working men they would come and hear it calmly and quietly, but it was useless to talk about hair splitting questions of theology. It was important that they should not attempt to tread in beaten paths only. They might build many churches but they would not get them filled, and it would be better to take rooms in different districts and let their laymen and lay sisters go down into those districts and teach or preach about Christ as they had the gift. They had opened such a room in Ratcliffe, and it was used every evening for meetings which attracted the very class they wanted, and the results would astonish many church members. Let those small agencies be multiplied, and let all the churches in a district unite together for evangelistic work.

The Rev. J. MOUNTAIN recommended that evangelistic work should be carried on as a special work, and not as the ordinary work of the pastors. For the last five years he had been devoting himself to that work, and he was more than ever convinced that one of the great needs of their denomination was special men set apart by their pastors who should go about among the churches and help the pastors to do that work. Laymen should take a more prominent part in that work, and many ladies in their congregations were qualified to speak and instruct.

Mr. PHYSICK (Paddington Chapel) advocated the going about amongst the people, whose hearts might be touched by personal sympathy and help in times of trouble. They needed to live amongst their people as they preached to them. Many were found in Paddington Chapel who would not be there unless they had mixed with them and told them of the Saviour's love.

The Rev. C. F. WILLIAMS (Hoxton) did not think the work could be done by multiplying small centres, which he thought would be a waste of energies. The London City missionaries were most successful in large halls, but there was a difficulty in raising the funds in the neighbourhood to pay for such halls. If those halls could be secured by a committee who would pay for them or get the wealthier churches to do so, the men could easily be found who could attract the people to them.

Mr. ALBERT SPICER thought they were losing sight of the question how best to draw out the sympathies and energies of the churches. At present they had only succeeded in London in moving some ministers and some laymen of their churches. If they could arouse the spiritual enthusiasm of the members of their churches in the work of London evangelisation they would have gone a long way. They wanted the ministers of their churches to educate their people as to the needs of London. Few knew what was going on in Christian life in London, for their denominational literature was read by few, and the daily press ignored the spiritual life of the metropolis. The *Daily News* in one issue, out of thirty-four columns of general information, gave only about twenty lines from Mr. Morley about Christian work. They had allowed themselves to be ignored in that matter, and he mentioned it to stimulate ministers to let their congregations know the deep needs of the people of London—which their friends in the suburbs did not sufficiently realise. The statistics which had been published had given the means of educating the people and arousing them if a proper use were made of them.

The Rev. S. HEBDITCH approved of the suggestion that members of churches vacate their seats on certain Sundays, but hoped a lecture would not be necessary, and that members would see that their seats were occupied by someone else.

Mr. HOOPER spoke of the success of Mr. White's congregation in their endeavours to secure the attendance of the working classes by means of lectures.

The Rev. Dr. KENNEDY agreed with two points in Mr. White's paper—the need of deeper spiritual life and of the training of susceptible members, but objected to his references to the Sabbath question. If his remarks pointed to their taking up the work of the Sunday League or Sunday Society, he must say "No." He ventured to say that the most effective way of calling out the energies of their churches would be to show them what work had to be done. Let their ministers use the statistics as a means of telling their Christian people what a multitude of men and women there were in Christian England who never heard the Word of God. In Bow and Stratford, and around the East India Docks, there were new towns of five hundred and two thousand houses recently built where there was no spiritual place erected. They in the East of London were quite powerless to provide for the increasing population. He did not believe that the working-classes were alienated from the Gospel they preached, but their alienation was that of the carnal mind, which was enmity to God.

Mr. HARTLEY suggested the occasional substitution of an address on the matter of evangelisation instead of the usual sermon.

The Rev. A. MEARNS said they wanted the opportunity of telling the churches what that work was, and would send a deputation to any church that would afford them the opportunity of doing so.

The Rev. E. WHITE, in replying to Dr. Kennedy's objections to his remarks respecting the use of the Sabbath, said that was one of the principal battles the Lord had to fight when upon earth, and He taught that it was lawful to pull an ass out of the pit on the Sabbath Day. Their church buildings were the least used of any public buildings, and if it was because of the pretty books and pews, shame upon them, and let them be used as places for the instruction of the people.

The CHAIRMAN intimated that Mr. White's paper would be printed, and briefly reviewed the discussion, closing the meeting with prayer. Tea was provided for the delegates.

THE EVENING MEETING

was held at six o'clock in the Library, and was well attended. The Rev. J. Guinness Rogers again occupied the chair.

The proceedings having been inaugurated in the usual way by singing and prayer,

The CHAIRMAN said a great deal had lately been heard about the diocesan conferences held by the Church Establishment, reports of which found place in the *Times*, while space was denied to the similar proceedings of the Congregational Dissenters. If he understood those diocesan conferences they were merely county unions, and were borrowed from the Congregational Dissenters. He hoped they would do good service to the Church Establishment as they had done to Dissenters; but he warned the Church Establishment that such conferences were very free assemblies, and were apt to develop considerable diversity of opinion and great plainness of speech, and unless the Church Establishment was prepared for such results, their diocesan conferences might be exceedingly good for the Church, but exceedingly bad for the Establish-

ment. (Applause and laughter.) After criticising the remarks at a recent Church Congress of a certain earl who had given his notions of what Dissenters were, and of Canon Ryle and other Church dignitaries, Mr. Rogers said he was glad to find that at a diocesan conference in Manchester one excellent clergyman had said that "political Dissenters are political from religious motives." That was what Dissenters had often said, and he was glad to find a clergyman of the Establishment so frank and free to recognise the fact, for it was part and parcel of Congregationalism, and Congregationalists could not help speaking about it, for they felt that the existence of a State Church—not episcopalianism itself—was a hindrance to Christian work in the nation. If he believed that the existence of a State Church was a blessing to the nation, he would bear all personal inequality, and say nothing about it; but the evil of a State Church met him on every side. There were, however, many intelligent and independent artisans and others scattered all over the nation who did not make allowance for those evils, and who, therefore, did not fully understand the effect of the elaborate report just published of the Royal Commission on the subject of Church Patronage. The noble lords on that commission had not a solitary remedy for this, the crying evil, the burning scandal, and a blot on the system of which all thoughtful men outside the Church took notice. The Commissioners did suggest that under certain circumstances the sale of a "next presentation" should be prohibited; but the right of one man to appoint the religious teacher and guide of a whole parish was regarded by the Commissioners as a sacred and vested privilege which it would be perilous to the Establishment to interfere with. This was not the fault of the clergy, but of the system. The clergy, no doubt from conscientious convictions, advocated the maintenance of Church and State; but Dissenters were equally conscientious in insisting that the Gospel of Jesus Christ would never have a fair field until the dead hand of State interference was withdrawn and the Church went forth in its native power and terrible as an army with banners. As Dissenters they must hold these opinions, though they might be taunted with being sectarians and not thinking as much as they ought to of catholic Christianity. But on the other hand, they were asked sometimes "Are there not great truths common to you with all other Christian people, and would it not be better for you as Congregationalists to unite with all other Evangelical Christians in the promotion of those truths, and say nothing about any differences?" His reply was that in the first place he did not find that the world or the Church ever had been, or was ever likely to be, arranged on "rose-water principles." If it were so, probably a great amount of force, energy, and spirit, so invaluable now, would be lost; because the men who stood in the front of all great movements were men of strong convictions, and very often extreme men. While having great respect for the middlemen, the "armchair politicians," whether in the Church or in the world, he never found that they really did any great work either for the Church or the world, though they generally managed to be in at the death, or the victory. But as regards union for aggressive Christian work, the Congregationalists had never shrunk from co-operation, but had always welcomed it. There was no reason why they should not co-operate with Methodists, Presbyterians, Baptists, or why they should not be continually preaching in each other's pulpits. But when they considered the question raised of unity with the Established Church, the difficulty was not on the part of Congregationalists, who were not unwilling to unite, only it must be on equal terms, and they must know their union was welcome. It was a curious thing there should be a desire to "comprehend" Dissenters within the Establishment. Canon Ryle stated that the different schools of the Establishment could unite in anything but religious work. The one thing in which Dissenters could unite with the Establishment would be in that very religious work, because they could not unite with Churchmen in the notions of Church and State. But religious work was infinitely more important. Congregationalists could unite in religious work if the clergy of the Establishment could see their way to a frank and hearty union. No doubt there was one school in the Establishment with which it would be difficult for Dissenters to have any co-operation at all—viz, that school which taught the glory of the priesthood and the efficacy of the sacrament. How could he unite with any man who should follow him in the pulpit and insist on "confession." But he might say for himself, and for the Congregationalists of England generally, that whilst there were practical difficulties, there was a more cordial appreciation by Dissenters of all that was beautiful and spiritual, noble and self-sacrificing, earnest and faithful, on the part of the members of the High Church party, than that party found among their brethren in the Establishment. It was not the want of catholic comprehension, but there was the practical difficulty which stood in the way of union, and he for one deeply regretted it. But having said that they were willing for co-operation, he was bound to stop there. If the sort of suggestion which had been made really meant anything it meant the destruction of church existence and church force. For special mission services there was already co-operation; but as soon as men began to gather in Christian societies questions of church polity and order sprang up, and then was the time that distinctions, if not differences, began. But why should there be differences? Theirs was not a sectarian temper, but a denominational sentiment. The sectarian temper believed only in its own "Little Bethel," and cares for no one beyond. This was the Jingo temper, which saw in every neighbour a formidable rival and a possible foe, and no other way out of the difficulty except by annexation. (Applause and laughter.) The denominational sentiment, on the other hand, was true patriotism, which recognised for nations, as for churches, that they all belonged to one body, and that if one member prospered all prospered, and if one member suffered all suffer. Though he was a Congregationalist he was a Christian first and a Congregationalist afterwards. He would do nothing that would weaken the aggressive force of Christianity, even though it might increase the glory and power of Congregationalism. But he loved the principle of Congregationalism; and any departure from it would sooner or later be attended with evil. What they believed was that their Congregational churches had a place to fill, and their work to do, and all they desired was to do it There was a danger that a church or district might think more of itself than of the whole body; but London was greater than Paddington or Kensington, and England was grander than London, and their Congregationalism was a system not for England alone, but for the whole nation. They must vindicate their right to hold that position; they must guard the precious treasures handed down to them by their ancestors, and if their churches did not exist for the glory of Christ they had no right to exist at all; for if they forgot the first principles of the Gospel, "Ichabod! Ichabod!" would be written on their desolate fanes; and if they were not found equal to the work others would take the crown which they might have worn; and as for them, with the honoured name they bore, they "would go down to the vile dust from whence they sprang, unwept, unhonoured, and unsung." (Loud cheers)

The Rev. JOHN NUNN read a paper on "The Spiritual Intercommunion of Churches." He glanced at the rules drawn up five years ago for the purpose of obtaining more church intercommunion and at the shortcomings in most of the London districts; and in conclusion he proposed several methods for the better accomplishment of the object originally in view—the results of the five years encouraging to further efforts.

The Rev. C. E. B. REED, M.A. delivered a lengthy address, entitled "How to aid new movements." He referred to the deficiency of spiritual accommodation in London, and pointed out that the 40,000 vacant places in Congregational churches in London were, like the places for children in voluntary schools, not available for the people by reason of being inconveniently situated. He divided his subject into two parts, dwelling first on the form new movements might take; and secondly, on the way in which these movements might be carried out. The address contained many practical suggestions.

During the latter part of the meeting the chair was occupied by Mr. Henry Wright, J.P.

ENGLISH CONGREGATIONAL UNION OF NORTH WALES.

The third anniversary meetings of the North Wales English Congregational Union were held at Bangor on Oct. 28 and 29. On Tuesday the annual executive meeting was held in the English church, Upper Bangor, under the presidency of the Rev. J. Thomas, D.D. (Liverpool). There was a large attendance of ministers and laymen. About thirty applications for grants had been received. The old grants were renewed for three months, and the new applications were entertained for the same period. The whole of the grants will be revised at the end of the year, in order that the financial year of the Union might be from January to December instead of from September as at present. In the meantime all the grant-receiving churches will be visited in order that information might be obtained for the guidance of the committee. The reports were submitted to the committee and approved, and a resolution was passed acknowledging the liberality of the chairman, Mr. Hudson, and also the kind services of his deputy, the Rev. Dr. Thomas, who had presided at the different meetings held during the year. The annual sermon was preached in the same building in the evening by the Rev. E. Paxton Hood, of Manchester, the devotional exercises being conducted by the Rev. J. S. Williams, of Welshpool. At the close of the service the Lord's Supper was commemorated, the Rev. J. Chisman Bedolfe (pastor) presiding, prayer was offered by the Rev T. Robinson, B.A. (Hyde), and an address was given by the Rev. P. W. Darnton, B.A. (Chester).

On the following day the annual conference commenced at 10.30 in the English church, Upper Bangor. Amongst those present were ministers and delegates from Lancashire, Cheshire, Flintshire, Denbighshire, Merionethshire, Carnarvonshire, Montgomeryshire, and Anglesea; also a large number of Nonconforming clergy and laymen from Bangor and neighbourhood. Mr. T. Barnes, J.P. (The Quinta), who had been announced to preside, being unable to be present, Mr. I. Oliver Jones, of Liverpool, was elected chairman. After devotional exercises, conducted by the Rev. T. Gasquoine, B.A., Oswestry, a number of letters were read from gentlemen who regretted their inability to attend, most of them because of pre-engagements, including Mr. Morley, M.P., and Mr. Richard, M.P., both of whom expressed great interest in the objects of the conference. Mr. R. S. Hudson (chairman) also wrote expressing his regret that he should not be able to be present, and adding his congratulations at the success which had attended the Union during the past three years. The Chairman said that so far as North Wales was concerned, the great fact was the emigrating of English people into the Principality and the increase of English speaking among the Welsh. They had not been sufficiently alive as Congregationalists to the urgency of the case. Everybody's business was said to be no one's business. Not so in South Wales. Their honoured Welsh brethren had shown a double spirit of self-sacrifice in their efforts. This spirit was extending to North Wales, as proved by the history of their young English Union.

The Rev. D. BURFORD HOOKE (Mold) hon. secretary of the Union, then read the report, which commenced by a reference to the progress of English Congregationalism in North Wales. They were able to report the existence of no less than forty-seven churches or preaching stations, in addition to eight places at which English services were held during the summer months. Of these forty-seven churches, no less than twelve had been planted more or less by the instrumentality of that society during the past three years. The report went on to refer to the second annual meeting of the Union held at Mold in November last, and a summary of the work done by the beneficiary churches was presented, showing, on the whole, much cause for congratulation. The Congregational collections and subscriptions have both increased during the year, the total income, including special gifts of 500*l.*, reaching 1,500*l.* Of this 100*l.* remains in hand. Reference was also made to the helpful service rendered to the cause by the English Congregational Chapel Building Society, whose secretary (the Rev. J. C. Gallaway) had recently visited North Wales.

Mr. W. ARMITAGE, J.P., moved the adoption of the report, which was highly satisfactory. A work of that kind must cost a great deal of labour, time, and talent. (Hear, hear.) Some one told him that Mr. Hooke was doing away with their independency, because the giving of grants to churches was made subject to their receiving a minister acceptable to the Union. When a church was without a pastor the church went to the executive committee, and said "We want a grant." The committee replied "We will give you a grant provided the pastor meets with the approbation of the executive." He thought it was an excellent thing for the church. He knew that since they had adopted this plan in Lancashire they had been able to keep out of the pulpit many men who ought never to go into a pulpit. The Rev. DAVID GRIFFITH (Dolgelley), seconded the motion, which was carried unanimously.

The appointment of officers for the ensuing year was then moved by the Rev. T. Robinson, B.A., (Hyde), seconded by the Rev. T. Jones (Eisteddfa), and carried. A very hearty welcome was then accorded to the Rev. A. Hannay, who explained at some length the objects and scope of the Congregational Church Aid and Home Missionary Society, at the close of which it was decided, on the motion of Mr. T. Minshall, seconded by the Rev. J. Thomas, D.D., that the North Wales Congregational Union should be affiliated to it. The rules of the union having been amended, a resolution was passed favouring an extended circulation for the magazine of the union.

A resolution to the effect that in the opinion of the assembly, the sale of intoxicating liquors on the Lord's Day was against the best interests of the people, and that they regarded with satisfaction the announcement made by Mr. J. Roberts, M.P., of his intention to bring in a bill for the closing of public-houses in Wales on Sundays, was passed unanimously, the motion being proposed by Mr. J. Francis (Wrexham) and seconded by the Rev. E. H. Evans, who suggested that each minister should preach a sermon on the subject on the same Sunday evening.

The Rev. T. GASQUOINE (Oswestry) proposed the following resolution:—

That this assembly cannot separate without putting on record an emphatic protest against the warlike and ruinous policy of the Government during the past few years. Especially in view of recent disasters in Afghanistan would they declare their belief that the issue of events has only made more apparent the impolicy and unrighteousness of the avowed objects of the invasion of Afghan territory. Believing that it is of the utmost importance to our national honour that there should be a reversal of this policy, this Assembly would urge the members of the churches to use all proper influence to secure, at the next general election, the triumph of the principles of peace and justice.

This was seconded by the Rev. HERBER EVANS, and carried with acclamation.

The company then adjourned to the Castle Hotel, where luncheon was provided. The Rev. J. C. Bedolfe, the pastor of the Upper Bangor Congregational Church, presided, and brief addresses were delivered by the Rev. H. Babb (Wesleyan), D. S. Davies, and E. Davies (Southport). At night a public meeting was held in Penrhyn Hall; Mr. W. Armitage, J.P. (Manchester), presided, and addresses were given by the Revs. Henry Haffer, Fred. Barnes, Alexander Hannay, and Burford Hooke. Mr. HANNAY deprecated any interference with Welsh-speaking ministers, for Welsh preaching had been a great power for Christ in the past, and he had no doubt it would be so in the future. He went on to say:—

It seemed as though England and Wales had done with superstition for ever, but they could not look

around them now and say that it was so. They were tolerably safe from the agencies of open and confessed Popery, but there was a sort of Popery bred, he was sorry to say, within the pale of the National Church of this country which was seeking by invidious methods to enslave the religious life of this country, and to bring it into bondage to Romish superstition. It was time that in this controversy they took their gloves off and let their opponents know what they really want. The Established Church of this country had within its pale men who were amongst its most active, most devout and self-denying members, and yet the scope of whose ministry was to bring the country back to obedience to the Romish Church. Now, he protested against all this. (Hear, hear.) They were Protestants. (Applause.) They protested against the doctrine of the unity of the Church as set forth in the Romish formularies, and the doctrine that there was no salvation out of the Roman Catholic Church. They objected to the supremacy of the Pope, the so-called "Vicar of Christ." They protested against a priestly clergy, and the doctrine of the sacrament as a means of salvation. They asked the whole priestly crew, whether Romish or Anglican, to stand from between them and Christ—(applause)—so that they might look upon His own blessed face and receive salvation direct from Him. (Applause.) That was the doctrine they would find the agents of that Union preaching throughout Wales. But they were Dissenters. Now, they touched politics. ("Hear, hear," and laughter.) And why should they not do so? If the political conduct of a man were not a branch of his moral and religious life it was worthless. (Hear, hear.) He had just the same right and call to preach political duty in the pulpit as he had any other duty. Evil days had come in England because of their reserve and mealy-mouthedness upon this matter. (Hear, hear.) Let it not be supposed that they were dissenters from the Church of England on account of her doctrine. They believed that the spiritual things of the Kingdom of Christ should not be handled by the civil magistrate. The Church of England was made a scapegoat for political purposes. They were sometimes called political Dissenters. That was a pretty thing for persons to say whose Church was a political Church and whose clergy were appointed by a Prime Minister who might happen not to be remarkable for the depth or fulness of his interest in any Church. (Hear, hear.) They were Congregationalists. That was, the members of the church, with their pastor and deacons, managed the whole of its affairs. They were not managed by any presbytery, but by the members of the church itself; and they thought that this was a right and wholesome method. No one now denied that it was the New Testament method. The present Bishop of Durham said this was not to be questioned; so that there was no necessity for them to prove that theirs was the correct form of church government. He believed that no church would attain its full life until the Congregational system had been adopted. The Presbyterians were coming to it. The laity were now even admitted to church congresses This was the Congregational element. It was their leaven. (Cheers.)

Various votes of thanks were passed, including the Rev. Paxton Hood, who had preached a sermon, and to the Bangor friends who had given so kind a reception to the members of the Union. The Rev. J. C. Bedolfe, in acknowledging the latter, alluded to the indefatigable labours of Mr. Hooke, the secretary.

Epitome of News.

Hallowe'en was celebrated on Friday evening at Balmoral Castle by the servants and tenants, who carried torches in procession from the West Lodge to the front of the Castle, where a bonfire was lighted. Sir Stafford Northcote dined with the Queen in the evening, and again on Saturday.

In the north of Scotland snow and hail fell heavily from early morning on Saturday. On Upper Deeside the snow lay fully an inch on level ground, and a furiously north-easterly gale blew it into wreaths of considerable depth.

According to present arrangements, the Queen, accompanied by Princess Beatrice, will leave the North on the 14th proximo for Windsor, where the Court will reside until after the anniversary of the death of the Prince Consort, and afterwards spend Christmas at Osborne.

The Empress Eugenie arrived at Chislehurst on Thursday. The Queen and Princess Beatrice drove from Balmoral to Abergeldie in the forenoon to bid the Empress good-bye before leaving Abergeldie.

The Princess Louise is at Kensington Palace, where she has been visited by the various members of the royal family in town.

A Ministerial journal announces that the Duke of Edinburgh will hoist his pennant on board the Penelope at Harwich on the 13th instant, and assume the duties of Admiral Superintendent of the Royal Naval Reserve.

A supplement to the *London Gazette* issued on Wednesday contained a royal proclamation proroguing Parliament from the 1st November to the 19th of December.

The Marquis and Marchioness of Salisbury's party at Hatfield since Thursday last has included the Earl of Beaconsfield, Lord Lyons, the Dean of Westminster, the Rev. Edward and Mrs. Talbot, Lord E. Fitzmaurice, and Mr. Montague Corry.

The Premier returned to town on Monday.

Mr. Gladstone is on a visit to Wellington College. In reference to a statement that Mr. Gladstone will be entertained at a public banquet on the occasion of his seventieth birthday, the *Daily News* "understands that the right hon. gentleman has, in very kind terms, expressed his desire that no banquet should be given to him at the present time."

The London correspondent of the *Leeds Mercury* says that the latest rumour with reference to the Ministry is that the Lord Chancellor has again expressed his wish to retire, on the ground of ill-health. It has long been known that on more than one occasion he has been warned by his medical attendants to try the effects of complete rest and a prolonged residence in a more genial climate. In the event of Lord Cairns's retirement—or even the succession to Lord Beaconsfield, now considered improbable—the choice would, it is thought, be between Lords Justices Brett and Thesiger. Another report is that Lord Salisbury will soon be Prime Minister; but probably both rumours, if not unfounded, are at least premature.

Count Schouvaloff has been visiting Lord Derby at Knowsley, and returned to town on Monday. The Paris correspondent of the *Times* says it is announced as a positive fact that His Excellency will quit his post at the end of this month, to retire for the time being into private life. "This resolution would only be modified were the relations between England and Russia to get more bitter, in which case Count Schouvaloff would be retained at his post, as being more familiar with the ground than any new ambassador would be."

The quarterly meeting of the Manchester Chamber of Commerce took place on Monday, when the proceedings took the form of a reply to the recent speech of Lord Salisbury. The following resolution was adopted:—"That this meeting of the Manchester Chamber of Commerce takes the earliest opportunity, after the visit of Lord Salisbury to this Chamber, to declare its unabated confidence in the principles of peace, economy, and free trade, as the best means of obtaining and building up the power and position of England."

Sir Evelyn Wood was entertained at dinner on Saturday evening in the Middle Temple Hall by the Bar of England. The Attorney-General presided, and among those present were the Lord Chancellor, the Solicitor-General, Lord Hatherley, and the Lord Chief Baron. In replying to the toast of his health, which was proposed by the Attorney-General, Sir Evelyn Wood said that the soldier's work in Zululand was done. He spoke of the Zulus as worthy foes of British soldiers in all but cruelty, and said that the innate ferocity of the enemy was fostered by Cetewayo for his own ends.

Major-General Newdigate has declined an invitation to a banquet which it was proposed to give to him at West Hallam, where General Newdigate has gone on a visit to his brother, Lieut.-Colonel Newdigate. The general states in his letter that he is very grateful for the proposed honour, but as a soldier he had simply done his duty—or rather endeavoured to do it to the best of his ability—and this consciousness is in itself the soldier's reward.

The *London Gazette* publishes a declaration prolonging the existing treaties of commerce on navigation between Great Britain and France.

Lord Beaconsfield and all the leading members of the Cabinet have accepted invitations to attend the Lord Mayor's banquet on Monday, Nov. 10

Prince Alumazon, the only son of the late King Theodore of Abyssinia, who is at present finishing his education under the tutorship of one of the professors of the Yorkshire College at Leeds, has been seriously ill since his arrival in that town, and Sir James Paget has been summoned to attend him. The Prince is a bright intelligent young man, with a thorough command of the English language.

The agricultural commissioner of the *Daily News* expresses his opinion that next Ladyday will witness such a vacating of farms as has never been known in this country.

The Liberal demonstration at Leeds, on the 13th inst., is to take the form of a luncheon in the Town Hall in the afternoon, at which Mr. W. E. Forster, M.P., will probably speak; and a mass meeting in the evening, presided over by the Duke of Argyll. The evening meeting is to be held in a shed which is capacious enough to contain 25,000 people.

The *Freeman's Journal* says that the reception given to the Roman Catholic bishops by the Lord Lieutenant on Thursday was "not at all satisfactory"; and our contemporary advises the Irish people, if the appeal to Lord Beaconsfield should be disregarded, to appeal to the Queen herself. Sir Stafford Northcote, replying to a correspondent who requested that the Government should undertake the relief of distress in Ireland, expressed his sympathy with the people who are suffering, but points out that the direct interposition of the Government is open to great abuse.

The following is an extract from a letter received by a landlord from his agent in Mayo, a county hitherto remarkably quiet and free from agrarian outrage and ribbonism, and the people have been generally law-abiding, orderly, and well-behaved:—"There is no collection of rents in this part of the country just now. Bands of armed men go about at night threatening any who will pay. One man, a Protestant, on Lord Arran's estate, who came in and paid his rent, had the tongue cut out of his horse the same night, and a notice put on his door that he would be treated the same way if he paid any rent the next time. At first they only wanted a reduction; now it is 'pay no rent.' There are anti-rent meetings weekly in this county. Of course, designing parties use them for political purposes, but the people have become unmanageable."

Mr. Erasmus Wilson has intimated to the directors of the Margate Sea Bathing Infirmary (for scrofula) his desire to erect at his own cost a new wing containing wards for nearly seventy patients, a tepid sea-water swimming bath, and a chapel containing seats for 300 people. At a meeting of the directors on Friday a resolution accepting with the warmest cordiality and gratitude this "large-hearted" act of benevolence, the cost of which will probably exceed £20,000, was unanimously passed.

The Tranmere baby-farming trial was brought to a close at the Chester Assizes on Wednesday, when John and Catherine Barnes, who were charged with murdering three children entrusted to their care, were convicted on the minor charge of manslaughter. In sentencing them to penal servitude for life, the judge said that no lighter sentence would meet the justice of the case, for their crime approached as near as possible to murder. The woman was carried in a fainting condition to the cells, but the man maintained a defiant bearing to the last.

The proceedings against Mr. Labouchere for the alleged libels in *Truth* on Mr. Levy Lawson were resumed at the London Guildhall on Friday. An argument arose on the defendant's claim to call evidence in proof of the truth of the alleged libel, and Sir R. Carden decided not to hear any further evidence in justification. Mr. Labouchere thereupon applied for an adjournment to enable him to apply to the Queen's Bench Division for a mandamus to the magistrate to hear his witnesses. The application was granted. The Attorney-General said that if the application for a mandamus were refused he should ask the magistrate to commit Mr. Labouchere and the printers of *Truth* for trial. Yesterday Mr. Labouchere obtained a rule nisi.

The price of corn is still going up. Last week the average price per quarter was 50s. 4d., or 11s. 4d. higher than it was exactly twelve months since.

An old woman named Ford, who stated that she was 101 years of age, presented herself at one of the polling-stations at Chesterfield municipal election on Saturday last to tender a vote.

Sir Edmund Henderson, speaking at a luncheon given at the Alexandra Palace on Saturday in connection with an exhibition of some improved cabs, said that the people of London spent 10 000*l.* daily in cabs, or between three and four millions yearly. He also mentioned that there were over a thousand teetotallers among the cab-drivers

Mr. T. T. Phillpott, of King William-street, City, attended on Friday at the Mansion House Police-court to answer an adjourned summons, charging him with selling photographs of Zulu men and women which were alleged to be indecent. Throughout the proceedings there was very great excitement in the court, Alderman Nottage protesting against remarks made by the Lord Mayor on a previous occasion. The court, on the repeated command of the Lord Mayor, was finally cleared by the officers in attendance, the summons, meantime, having been dismissed.

Miscellaneous.

Dr. H. A. Page's biography of De Quincey has reached a second edition.

A Carlyle Birthday Book, prepared by permission of Mr. Carlyle, is nearly ready for publication.

Dr. Peter Bayne's "Lessons from My Masters" has been reprinted by the Harpers of New York.

A proposal is on foot to invite Dr. Joseph Cook, of Boston, to give a series of lectures at Exeter Hall and Mr. Spurgeon's Tabernacle.

Messrs. Whittaker and Co. propose to issue a series of reprints of the old classics. The first of these series, Dr. Johnson's "Rasselas," is nearly ready.

The late lamented Dr. J. P. Thompson, of Berlin, had completed before his death an anti-Communistic book, entitled "The Workman: His True and False Friends." It will be published by the American Tract Society.

The Rev. R. Barnard, Congregational minister of High Easter, Chelmsford, desires, through the medium of the *Nonconformist*, to tender grateful thanks to the friends who kindly gave their votes for the election of his son to the Lewisham School on Tuesday, the 28th October.

Mr. George Macdonald, the novelist, and his family are expected to repeat this winter in New York, and probably in other American cities, their amateur performance of a dramatised version of the second part of the "Pilgrim's Progress." This performance, already familiar to London circles, was given at the Langham Hall in July last, before a large and distinguished audience.

The sixth volume of Mr. Rénan's work on the origin of Christianity, which has just been issued at Paris, is mainly devoted to the history of the apocryphal and apologetical writings. One chapter has for its theme the beginning of Christian philosophy, another treats of the progress of the episcopate, while the third deals with the Talmud. The author had hoped to close his work with the present volume, but he has felt compelled to add a seventh, which will probably appear in the course of next year.

BERKHAMPSTEAD.—The Nonconformists' Association, after six years' existence, was re-formed on the 28th ult., at a meeting held in the High-street Chapel, under the presidency of Mr. T. Read The various denominations of the town elect from two to six representatives, and among the objects of their care are an undenominational infant day-school, coal and clothing clubs for children and also adults at the different places of worship, and the general interests of local Nonconformity.

THE PLANET JUPITER.—The Berlin newspapers direct attention to the appearance which the planet Jupiter just now presents. A vermilion-coloured spot covers a space equal to about one-fiftieth of the whole visible surface. It is situated in the northern hemisphere of the planet, and is elliptical in shape,

and the astronomers declare that it is an affection of the planetary body itself andnot of its atmosphere There is no record of a similar phenomenon having been previously observed, and the explanation generally given is that it indicates that some great disturbances are in progress within the planetary substance. We may obtain some notion of the extent of the disturbance by noting that the size of the spot with reference to the whole area of Jupiter's surface is as large as the whole of Europe is with reference to the surface of the earth.

Opium in China.—The importation of opium into China is gradually increasing, as is also the cultivation of opium in the country itself. The following are the imports between 1871-8 in piculs (one picul equals 133lb.) :—

	Piculs.		Piculs.
1871	59,670	1875	66,461
1872	61,193	1876	68,042
1873	65,797	1877	69 052
1874	67,468	1878	71,492

Most of the opium finds its way into China by Hong Kong, and the greater portion of it is of the Malwa kind, the remainder being from Patna, Benares, and other parts of India. About 1,100 chests of opium are forwarded every year to the United States for consumption by the Chinese living in California. The value of this export is estimated at 330,000 taels, or 96,250*l.*

The Growth of Armaments in Europe.—At the meeting of the Liverpool and North Wales District meeting of the United Methodist Free Churches held at Crewe, the following resolution was unanimously passed :—"That the recent declaration of the Right Hon. the Marquis of Salisbury, K.G., attributing some of the evils under which the country has been suffering to the growth of armaments and the increasing burdens their maintenance has entailed upon the peoples of Europe, is, in the opinion of this meeting, an urgent call for negotiations for a mutual diminution of their armaments by the European Powers. That this meeting is further of opinion that such negotiations should be initiated by the British Government; and that a copy of this resolution be sent to Mr. Henry Richard, M.P., in the hope that he will carry out his publicly-expressed intention to introduce into the House of Commons next session a resolution bearing upon the subject."

A Serious Financial Prospect.—Thursday's *Pall Mall Gazette*, discussing the revenue prospects, predicts that the present financial year will close with a deficit of 2,000,000*l.* Our contemporary proceeds :—The deficit of 1877-78 was 2,750 000*l.*; the deficit of 1878 79 was about 2,300,000*l.*; to cover which Exchequer Bonds, amounting to 2,600,000*l.* were issued. The deficits of the two previous years, therefore, increased the unfunded debt of the country by 5,350,000*l.* The deficit of the present year will probably raise this sum to 7,500 000*l.* But a sum of 2,000,000*l.* has been advanced to the Government of India, and on arrangement has been concluded under which the first instalment of the debt is to be repaid by India in 1880-81. It is more prudent, however, to regard the loan as a gift, and to add the 2,000,000*l.* to the 7,500,000*l.*, the estimated amount of the three years' deficits. If this be done it is plain that the deficit which has been incurred amounts not to 7,500,000*l*, but to 9,500,000*l.*; and it is of course possible that even this sum may be increased by unforeseen expenses in South Africa.

"Beating Swords into Ploughshares."—Last week a peculiar object was exhibited in the Alabama Savon at Geneva. It was a bright new ploughshare, and was a present from the Philadelphian to the Genevan branch of the Universal League of Peace. The history of this symbol of peace is a curious one. At the 100th jubilee of the foundation of the North American Republic, which was celebrated in 1876, a number of military officers who were present at the great meeting of the League, gave up their swords, making a solemn promise that they would never use them again. On the motion of an imaginative and hopeful member of the League, it was resolved that these swords should be carried to a smithy in order that they might be beaten into a ploughshare and thus fulfil the Scriptural prophecy. A sum of money was enthusiastically voted, and the ploughshare was made It was afterwards on show at the Universal Exhibitions of Philadelphia and of Paris, and after the close of the latter, instead of again being shipped across the Atlantic, it was resolved that it should be left in Europe as a sort of silent missionary, and be presented to the Geneva League of Peace.

Cambridge University Commission.—It is said that the scheme of the Cambridge University Commissioners is practically agreed on. The tax on the aggregate income of the colleges will not amount to more than a tenth, and to the individual colleges is left great freedom in their plans for training their undergraduates, and the commissioners do not interfere with the management of the college estates. The tithe to be taken is not asked for at once. There is to be, it is rumoured, a supreme elective council of studies, with boards of the professors of special faculties under it; a fellowship is to be attached to every professorship, so that its value may be raised to a high level; a class of readers is to be created, and the existing inter-collegiate lecturers will be offered an additional stipend, and be made University lecturers acting under the board of their faculty. Regulations are made to secure the residence and continuance at work of all teachers coming under the new scheme. Though philology is entirely neglected, yet science is said to be fairly cared for, history is helped, and a new departure made for the University as a teaching body independent of the colleges. —*Athenæum.* The University Commissioners will, in all probability, have a session in Oxford in November. It is believed that the first college whose scheme of reform will be considered will be New College.

The Peace Congress at Naples.—Among the numerous letters of adhesion read at the recent congress held at Naples in favour of disarmament was one from Mr. Henry Richard, M.P., which has since been extensively reproduced by the Italian Press. The following is a translation of it :—"London, Oct. 18.—My dear and honoured friend, —I see from our journals that there will soon be held at Naples a congress in favour of simultaneous and proportional disarmament. It is probably the same congress that some years ago did me the honour to send me a similar invitation. I am grieved that my engagements do not admit of my being present on an occasion so interesting, while I am greatly pleased that the friends of peace in Italy have initiated this movement. It is impossible—so at least I think—to exaggerate the evils of the actual system of armed rivalry which prevails in Europe, and is an affront to human reason, and a scandal to civilisation. I cannot but deem it most dangerous for the Governments themselves, which drive their subjects to disaffection and despair by the intolerable burdens imposed on them by these armaments. You are perhaps aware that at the recent congress in London of the association for the reform and codification of international law, I read on this subject a paper, of which I now take the liberty to send you some copies. I also announced my intention of bringing the matter before Parliament next session. It is devoutly to be wished that, if possible, this proposal for disarmament should be made simultaneously in the different Legislatures of the European Powers. I read with much interest the report of the festival at Savona in commemoration of the Geneva arbitrament—a consummation which well merited such an honour, assured as I am that it will one day mark an epoch in the history of civilisation. Believe me, dear and honoured friend, yours, &c., Henry Richard." Mr. Richard, along with Mr. Jacob Bright, Sir Wilfrid Lawson, and Mr. Henry Pease, sent the following telegram, which was r[illegible] and loudly applauded at the Naples meeting :—"London, October 24—Gentlemen,—In the name of the Peace Society of England, and in that of the whole Liberal party, we applaud your initiative. Italy, the ancient mother of civilising wisdom, and Naples, the illustrious birth-giver to Vico, to Pilangieri, and to Giordano Bruno, our guest in the sixteenth century, open up to Europe a new horizon of international justice and pacification. Absence from London has alone prevented our colleagues and friends from subscribing the present congratulatory message.—J. Bright, H. Richard, W. Lawson, H. Pease, Members of Parliament."

"Liberal and Conservative Finance"—Under this title the Liberal Central Association have published a pamphlet by Mr. S. D. Waddy, M.P., Q.C., which contains a large amount of interesting and valuable information. Mr. Waddy selects the years from 1858 to 1879 for the purposes of his comparison. His object is "To show that during the whole of this time the results of a Conservative Government have been disastrous when compared with those of their opponents, whether we refer to the gross annual expenditure, the 'ordinary' expenditure after deductions of all extra expenses, the increase or decrease of the National Debt, unfunded and funded; the surpluses or deficits at the end of each financial year; the imposition or remission of taxation (the incidence especially of the income tax), or the average burden borne per head by the population of Great Britain." It must suffice to give a few of Mr. Waddy's carefully-prepared statistics. It appears that during the period we have named the average gross annual expenditure of the Liberals has been 70,316,371*l.*, and that of the Conservatives 75,062,371*l.*, showing a balance in favour of Liberal financiers amounting to 4,746,000*l.* If the extraordinary expenses occasioned by special charges are deducted, the result still shows an annual excess, under Conservative management, of more than four millions in the ordinary expenditure. With respect to the National Debt, Mr. Waddy shows that under the Liberals it has decreased annually to the extent of 4 207,874*l.*, while under the Conservatives the decrease has been only at the rate of 1,094,598*l.* "It is curious to observe," remarks Mr. Waddy, "that far more than half of the decrease with which the Tories are credited in this table arises in two years, 1860 and 1875. In the former of those years the Liberal Government was in power for five-sixths of the year, and in the latter the present Government entered upon the heritage of Mr. Gladstone's finance." From 1861 to 1866 the Liberals reduced the funded debt by 8,040,600*l.*; from 1867 to 1869 the Tories added to it 708,400*l.* "From 1870 to 1874 the Liberals again steadily reduced it by 4,416 500*l.*, and the present Government has, with equal steadiness, but with frightful rapidity, added to it 21 390,000*l.* in five years, or 4 278,100*l* per annum." Mr. Waddy's other tables exhibit equally remarkable results, although he has given the Conservatives the full benefit of the surpluses which they have inherited from the Liberals. Moreover he has made no reference to the two millions lent to India, without interest, or to the yet unascertained charges for the Zulu war and for the new Afghan war. In a compact form the public are furnished with a complete and instructive view of the results of the financial administration of both Liberals and Conservatives during the last twenty-one years.—*Daily News.*

The Lambeth Baths Meetings.—The first of these meetings for the ensuing winter, which have been held on every evening of the week during the winter months for seventeen years past, with the object of providing for the working classes of the neighbourhood entertainment of an intellectual and musical character, promoting the temperance cause, and on one or two nights of the week giving religious instruction, took place on Saturday evening last, and was numerously attended, there being nearly two thousand persons present. Admiral Sir W. King Hall occupied the chair, and after some opening remarks from him, in the course of which he spoke of the good which had been effected by his inducing a number of men and boys employed in the Devonport Dockyard to sign the temperance pledge, the Rev. G. M. Murphy read a statement to the effect that the conductors, after earnest conference and a wide survey of the field of social and evangelical effort, could see little or no reason for changing the character of their winter gatherings, which as before would comprise Sunday morning and evening meetings, vocal and instrumental entertainments on Monday evenings, exhibitions of dissolving views, popular lectures, and handbell ringing on Tuesday evenings; religious services on Wednesday; temperance lectures on Thursday; public meetings on subjects of general interest on Friday; and newspaper readings, with vocal and instrumental music, on Saturday evenings. Alderman Sir J. C. Lawrence, M.P., moved, "That this meeting rejoices in the opening of this eighteenth series of meetings at Lambeth Baths, and wishes God-speed to all similar endeavours for the social enlightenment and spiritual advancement of the people." He expressed the great pleasure he felt at the continuation of these meetings, and said those present would no doubt be glad to hear that that week the inaugural lecture had been delivered to the science and art classes which had been established at the Cowper-street Schoolrooms at the expense of the Guilds of London, which had voted several thousand pounds for the promotion of technical education in London, and that a house had been taken that week in the Kennington Park-road for the purpose of affording similar facilities to the residents in the south of London. The Rev. Newman Hall, who was most cordially received, seconded the resolution in an earnest and impassioned speech, in which he dwelt on the importance of providing recreation for the people, and on the duty of Christian ministers to show their sympathy with them, and endeavour to improve their social condition. The meeting was also addressed by Mr. George Livesey, the Rev. G. W. McCree, and others, on the advantages of total abstinence from all intoxicating liquors, and the meeting closed with a vote of thanks to the chairman.

Gleanings.

Board School boys are shocked at the report that Edison has invented "a lightning rod for schools."

A young man boasted that he had a well-stored mind, whereupon a young lady murmured, "What a pity we can't find out where he stored it!"

Ignorant young man to professor: "Professor, how is a man to tell a mushroom from a toadstool?" Professor: "By eating it. If you live, it is a mushroom; if you die it is a toadstool."

"Thomas," said a sponging friend of the family to the footman, who had been lingering about the room for half an hour to show him to the door; "Thomas, my good fellow, it's getting late, isn't it? How soon will the dinner come up, Thomas?" "The very moment you be gone, sir."

At a dinner of a provincial law society, once, the president called upon the senior solicitor present to give as a toast the person whom he considered the best friend of the profession. "Then," responded the sly old fox, "I'll give you the man who makes his own will."

Douglas Jerrold, having been seriously disappointed with a certain book written by a friend, freely expressed his opinion of it, upon which the author observed—"I hear you said my last was the worst book I ever wrote?" "No, I did not," answered Jerrold, "I said it was the worst book *anybody* ever wrote!"

The Weather.—An American paper says that a gentleman who tried to make the neighbourhood of Astoria and the mouth of the Colombia River his home, has written the following report with regard to the weather he has experienced—the lines are not inapplicable to the condition of the seasons in England of late :—Dirty days have September, April, June, and November; From January up to May, The rain it raineth every day; From May again up to July, There's not a dry cloud in the sky; All the rest have thirty-one, Without a blessed ray of sun; And, if any of them had two-and-thirty, They'd be just as wet and quite as dirty."

Mr. Lever's Excuse.—The late Charles Lever, when consul at Trieste, accompanied his daughter on a visit to London. Lord Lytton, hearing of his arrival, invited him to dinner. "Ah, Lever," said he, greeting him, "so glad you were able to come! You will meet your chief—Clarendon" (then Minister for Foreign Affairs). But Lever had omitted the formality of applying for leave. "I fear I must retire—my nose is bleeding," he replied, making for the door, which at that instant

opened, Lord Clarendon being announced. After shaking hands with the host, his lordship espied Lever before he could make good his retreat. "Ah, Mr. Lever, I didn't know you were in England! I didn't even know you had asked for leave." "N-n-no, my lord," stammered the witty novelist, "I thought it would be more respectful to your lordship to come and ask for it in person!"

SIR WALTER SCOTT IN THE CHAIR.—Lord Aberdare tells the following story of Sir Walter Scott:—"On one occasion, when he was acting as chairman of a public dinner of an agricultural society, Sir Walter proposed the health of the Ministry of the day, which was that of Pitt and Dundas. The toast was received with acclamation, but immediately afterwards a sturdy member of the Liberal party got up and proposed the health of His Majesty's Opposition. As that proposal met with violent opposition, and the feeling was so strong that it seemed likely that the gentleman who made the proposal would be ejected, the chairman got up and said that he saw no reason why the toast should not be proposed, with a slight addition, and he would therefore propose 'The Health of His Majesty's Opposition, and long may they keep their places.'"

LADY DUFFERIN AND THE CZARINA.—A London correspondent writes:—"A queer story, one which the Italians have characterised as being 'well found,' if not true, reaches me from St. Petersburg. Lady Dufferin went to Court to be presented to the Czarina. On arriving at the Winter Palace she was shown into an ante-room, as she thought, where an aged lady, whom she took to be a mistress of the ceremonies, was seated on an ottoman. The lady motioned her to a seat beside her, and entered into conversation, but in a frigid Russian style. The handsome Irishwoman with the Hamilton blood in her veins has a little pride of her own, and thinking the Muscovite waiting-woman was rather patronising to the wife of an ambassador, assumed a 'stand off' air on her side. The ceremonious dame became more ceremonious and almost haughty. At length she asked, 'Have you seen my daughter lately?' 'Pardon me, madame,' said Lady Dufferin, 'I fancy we do not move in the same circle. Pray, who may your daughter be?' The answer led up to a tableau. 'The Duchess of Edinburgh,' said the stately old female, who was no other than the Empress of Russia herself."

Births, Marriages, and Deaths.

MARRIAGES.

COPLAND—TARLTON.—Sept. 18, at Glenely Congregational Church, Adelaide, South Australia, by the Rev Charles Manthrope, assisted by the Rev. W. R. Fletcher M.A., Rev. Osric Copland, third son of late William Copland, Chelmsford, Essex, to Florence, eldest daughter of the Hon. R. A. Tarlton, M.L.C., Adelaide.

POCOCK—ELSDON.—Oct. 28, at Clapham Congregational Church, by the Rev. J. G. Rogers, B.A., Sydney, fifth son of Thomas Gotch Pocock, Esq., of Grafton-square, Clapham, Surrey, to Elizabeth, eldest daughter of William Elsdon, Esq., of Abbeville, Cavendish-road, Clapham-park.

POWELL—ROBERTS.—Oct. 30, at the Welsh Presbyterian Chapel, Stanley Road, Bootle, near Liverpool, by the Rev. G. Ellis, B.A., William Powell, of Liverpool, to Susannah Mary, youngest daughter of Mr. William Roberts, Abergele, North Wales.

FIGG—JONES.—Oct. 30, at Denmark-place Chapel, by the Rev. Chas. Stanford, D.D., Joseph S. Figg to Annie Sophia, eldest daughter of C. Powell Jones, Esq., of Maskelya, Stoke Newington.

DEATHS.

FISHER.—Oct. 22, at Tupwood Cottage, Caterham, Surrey, Edith Miriam, youngest daughter of the Rev. F. W. Fisher, of Hoxton Academy Chapel, aged 15.

ROGERS.—Nov. 3, Mary, the youngest daughter of Howell Rogers, Laugharne, South Wales.

WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

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PEPPER'S QUININE and IRON TONIC
Purifies and Enriches the Blood.

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Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

CRACROFT'S ARECA NUT TOOTH PASTE.—By using this delicious Aromatic Dentrifice, the ename of the teeth becomes white, sound, and polished like ivory It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

LOCKYER'S SULPHUR HAIR RESTORER will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

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DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each Both to be obtained of all Chemists.

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAM C COUGH ELIXIR as the true remedy.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

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*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

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BEST FAMILY MEDICINE.

PURIFY THE BLOOD.	CURE LIVER COMPLAINTS.
REMOVE OBSTRUCTIONS.	IMPROVE THE DIGESTION
CLEANSE THE SYSTEM.	ESTABLISH THE HEALTH.

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The AUTUMN TERM is from TUESDAY, SEPTEMBER 16TH, to FRIDAY, DECEMBER 19TH.

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SHOREDITCH TABERNACLE, HACKNEY ROAD.

REV. W. CUFF, PASTOR.

The OPENING SERVICES of the above place of worship will commence on TUESDAY, NOVEMBER 11TH, 1879.

ORDER OF SERVICES.

TUESDAY, November 11th.

A Public Prayer Meeting will be held in the Tabernacle, at 8 o'clock a.m., when the Rev. W. Cuff will preside. A Sermon will be preached by the Rev. Alexander McLaren, D.D., of Manchester, at 12 o'clock noon. A Public Luncheon will take place in the Shoreditch Town Hall, at 2 o'clock p.m., J. T. Olney, Esq., in the Chair The following ministers and gentlemen have consented to take part in the proceedings:—John Holms, Esq., M.P., Rev. Geo. Gould (of Norwich), President of the Baptist Union, Rev. J. P. Chown, Rev. S. Hebditch, Rev. C. Stovel, Professor Gracey, George Williams, Esq, F. A. Bevan, Esq., and other gentlemen. Tea and coffee provided after luncheon. A Public Meeting will be held in the Tabernacle, in the Evening, at 7 o'clock, p.m. The Chair will be taken by James Harvey, Esq., Treasurer of the London Baptist Association; and Addresses will be given by Professor Fawcett, M.P., W. Willis, Esq., LL.D., Q.C., Rev. Geo. Gould, Rev. W. M. Statham, Rev. Geo. Rogers, Rev. A. G. Brown, Rev. T. Vincent Tymms, Rev. W. Marshall, Rev. W. Anderson, Rev. J. T. Wigner, and other gentlemen.

THURSDAY, November 13th.

The Rev. Joseph Parker, D.D., of the City Temple, will preach at 7.30 p.m.

SUNDAY, November 16th.

The Rev. Wm. Cuff will preach in the Morning at 11 o'clock. The Rev. J. Edmond, D.D., will give an Address to Young People and Children in the Afternoon, at 3 o'clock. The Rev. Henry Allon, D.D., will preach in the Evening at 6.30; and at 8 p.m. the Communion Service will be celebrated; the Rev. John Russell, of Bradford, will preside.

MONDAY, November 17th.

A Public Meeting will be held in the Tabernacle, at 7 o'clock p.m., when Sir Charles Reed, LL.D., F.S.A., will preside. Addresses will be given by J. S. Wright, Esq., J.P., of Birmingham, H. M. Bompas, Esq., Q.C., Rev. C. Stovel, Rev. A. Fergusson, Rev. W. H. Burton, Rev. J. H. Lovell, Rev. J. Thain Davidson, D.D., Dr. Barnardo, and other gentlemen.

WEDNESDAY, November 19th.

The Rev. Donald Fraser, D.D., will preach at 7.30 p.m.

THURSDAY, November 20th.

The Rev. William Landels, D.D., will preach at 7.30 p.m.

SUNDAY, November 23rd.

The Rev. Wm. Marshall will preach in the Morning at 11 o'clock. The Rev. A. McAuslane, D.D., will give an Address to Young People and Children in the Afternoon, at 3 o'clock; and the Rev. Wm. Cuff will preach in the Evening at 6.30.

WEDNESDAY, November 26th.

The Rev. Hugh Stowell Brown, of Liverpool, will preach at 7.30 p.m.

SUNDAY, November 30th.

The Rev. S. Green, D.D., will preach in the Morning at 11 o'clock. The Rev. Francis Tucker, M.A., in the Evening, at 6.30.

MONDAY, December 1st.

A Public Congregational Tea Meeting will be held in the Shoreditch Town Hall, at 5.30 p.m.; and at 7 o'clock a Public Thanksgiving Service will be held in the Tabernacle, the speakers to be hereafter announced.

In January the Rev. C. H. Spurgeon has consented to preach, on his return from the South of France, the date to be hereafter announced.

Tickets for the Morning Service and Luncheon on November 11th to be obtained of Rev. W. Cuff, 5, Palestine Place, Cambridge Heath, E.; Messrs Esree and Co., 97, Hackney Road; Mr. J. Harverson, 10, Well Street, Hackney; Mr. Geo. Boggis, 14 and 15, St. Swithin's Lane, Cannon Street, E.C.; Mr. J. Gable, Jun., 306, Kingsland Road, E.; or any Member of the Building Committee.

Collections will be made after each of the above Services, in aid of the Building Fund.

A BAZAAR in AID of the BRITISH SOCIETY for the PROPAGATION of the GOSPEL AMONG the JEWS will be held in HAWKSTONE HALL, adjoining Christ Church, Westminster Bridge Road, on the 10th, 11th, and 12th DECEMBER.

Contributions of money or goods should be sent to the Secretary, Rev. J. DUNLOP, at the Society's Office, 96, Great Russell Street, Bloomsbury, London.

The Society sustains twenty-five missionaries, and is at present urgently in need of funds.

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2,175 policies issued for	£456,450
New annual premium income	13,099

BUSINESS IN FORCE.

24,283 policies in force for	£4,437,034
Annual premium income	133,446

DEATH CLAIMS, &c.

Death claims, including matured policies and bonuses paid in year	£53,759
From commencement paid for claims	485,534

ACCUMULATED FUND.

Added in the year	£60,689
Increasing the fund to	624,446

Average Reversionary Bonus for 24 years, ONE-AND A-QUARTER per Cent. per Annum.

Policies payable in lifetime. Separate use Policies.

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